THE

CHRISTIAN OBSERVER.

No. 90.] *JUNE*, 1809. [No. 6. Vol. VIII.

RELIGIOUS COMMUNICATIONS.

ON THE VARIOUS READINGS IN THE PRINCIPAL PASSAGES OF THE NEW TESTAMENT WHICH RELATE TO THE DOCTRINE OF THE TRINITY.

(Concluded from p. 277.)

CHAPTER VI.

Select Proofs of the Doctrine of the Trinity.

IF this doctrine were rarely or obscurely asserted in Scripture, we might justly be alarmed at the discovery that four of the places usually quoted in support of it are considered by good judges as spurious, or corrupted, or even as doubtful. But it is interwoven in the whole plan of redemption; and for every passage of questionable authenticity, multitudes may be cited which are undoubtedly genuine, and which ascribe to the Son and to the Holy Spirit titles, attributes, and operations that exclusively belong to the Supreme Being. From these I proceed to make a brief selection, with the principal Various Readings annexed *, to which my readers will probably think that I have paid more than necessary attention, since they are commonly supported by very slight authorities, and rarely affect the sense in any considerable degree. Yet I have not produced all the readings that are inserted in Griesbach's Testament, but have omitted such as rest solely upon one or two Versions or Fathers, and are not found in any Greek MS.

* The words omitted, or in which there is any variation, will be printed in Italics.

Common Reading.	Various Readings, & Authorities.
I. DEITY.	
John i.—1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God[1]. 3. All things were made by him, and without him was not any thing made. 14. And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father.	[1] The second verse omitted in three MSS.
John xx.—28. Thomas answered and said unto him, My Lord and my God! 29. Jesus said unto him: *Thomas*[2], because thou hast seen me *thou hast believed*[3]: blessed are they that have not seen, and yet have believed.	[2] Omitted in many MSS., Vers., and Fathers. [3] Omitted in a few MSS.
Rom. ix.—5. And of whom, as concerning the flesh, Christ CAME, who is over all, God blessed for ever.	
Titus ii.—13. The glorious appearing of our great God and Saviour, Jesus Christ †.	

† So it was understood by the Fathers, and even the ancient heretics; and so it was rendered by some of our old English translators. The authorised translation, of the great God

Common Reading.	Var. Read. and Authorities.
1 John v.—20. That we may know *him that is true*[4],	[4] "*The true God,*" in many MSS., Versions, and Fathers.
and we *are*[5] in him that is true	[5] "*May be,*" in one MS., and the Vulgate, and some Latin Fathers.
EVEN *in*[6],	[6] Omitted in some MSS., Versions, and Fathers.
his Son *Jesus Christ*[7]. This is the	[7] Omitted in the Alexandrine MS., and some Latin Fathers.
true *God*[8]. *	[8] "*Christ,*" in one MS.
Acts v.—3. 4. Why hath Satan *filled*[9] thy heart, to lie to the Holy Ghost? Thou hast not lied unto men, but unto God.	[9] "*Tempted,*" in one MS., and one Father.
II. ETERNITY.	
Heb. i.—12. Thou art the same, and thy years shall not fail.	
John viii.—58. Before Abraham *was*[10], I *am*[11].	[10] Omitted in one Greek and several Latin MSS. and some Fathers.
	[11] "I *was,*" in one MS.
Rev. i.—17. I am the *first*[12] and the last; and I am He that liveth, and was dead.	[12] "*First born,*" in one MS. and one Father.
Heb. ix.—14. Who through the *Eternal*[13] Spirit offered himself to God †.	[13] "*Holy,*" in many MSS., two Versions, and some Fathers.
III. OMNIPRESENCE.	
Matth. xviii.—20. For *where* two or three are gathered together in my name, *there am I* in the midst of them[14].	[14] "For *there are not* two or three gathered together in my name, *with whom I am not* in the midst of them."—Beza's MS. both Greek and Latin.
Matth. xxviii.—20. Lo, I am with you alway, even unto the end of the world.	
John xiv.—16. I will pray the Father, and he shall give you another Comforter, that he may *abide*[15] with you for ever, even the Spirit of truth, whom the world cannot receive.... but ye know him, for he dwelleth with you and *shall be*[16] in you.	[15] "*Be,*" in three MSS., two Ver., & some Faths. [16] "*Is,*" in several MSS. and some Vers. and Faths.

and our Saviour, makes the sense ambiguous. Some prior translations had gone further from the original, which they rendered, *of the great God, and of our Saviour:* so it is in Wycliffe's, Tindale's, Coverdale's, and Cranmer's versions.

* In the above passages, Christ is called "God blessed for ever," "our great God," and "the true God." In John xvii. 3. the Father is called "the only true God." If the Son is the true God, and the Father the only true God, it follows that they are two persons, but one God.

† The common reading, ἀιωνίε, is in the most ancient and valuable MSS., in four Versions, and some Fathers. The epithet ἁγίε, "holy," is so constantly connected with the Spirit, that a Scribe might inadvertently write it instead of ἀιωνίε.

Common Reading.

Var. Read. and Authorities.

IV. OMNISCIENCE.

John xxi.—17. He (Peter) said unto him (Jesus), Lord, thou knowest all things.

Rev. ii.—18. These things saith the Son of God. 23. I am He that searcheth the reins and the heart.

1 Cor. ii.—10. The Spirit searcheth all things, yea, the deep things of God.

V. FORE-KNOWLEDGE.

John vi.—64. Jesus knew from the beginning who they were that believed *not*[17], and who should betray him.

2 Pet. i.—21. *Prophecy came not of old time by the will of man*[18], *but holy men*[19]

[17] Omitted in some MSS., Vers., and Fathers.

[18] Omitted in one MS.

[19] "*The holy men,*" in many MSS. "*But men of God*" in several MSS.

of[20] God spake as they were moved by the Holy Ghost.

[20] "*From* God," in several MSS. and two Vers.

VI. SOVEREIGNTY.

John v.—21. As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

1 Cor. xii.—11. All these worketh *that*[21] one and the self-same Spirit, *dividing*[22] to every man *severally*[23] as he will.

[21] Omitted in several MSS. and Fathers.

[22] "*Divided,*" in 1 MS.

[23] Omitted in several MSS., Versions, and Fathers.

VII. DIVINE WORSHIP.

Heb. i.—6. When he bringeth in the *First-begotten*[24] into the world, he saith,

Let *all*[25] the angels of God worship him.

[24] "*Comforter,*" (παρακλητον for πρωτοτοκον) in one MS.

[25] Omitted in one MS.

Rom. x.—13. Whosoever shall call upon the name of the Lord shall be saved.

Rev. v.—13. And every creature *which is*[26] in heaven, and *on*[27] the earth, *and under the earth*[28], and *such as are*[29] in the sea, and *all that are in them*, heard I[30] saying *with a loud voice*[31], Blessing, and honour, *and glory*[32], and power, unto him that sitteth upon the throne, *and*[33] to the Lamb, for ever and ever.

[26] Omitted in several MSS.

[27] "*In,*" in many MSS.

[28] Omitted in four MSS. and one Version.

[29] Omitted in several MSS. and Versions.

[30] "*The things in them, all* heard I," &c. in several MSS.

[31] Omitted, except in the Armenian Version.

[32] Omitted in one MS.

[33] Omitted in one MS.

2 Cor. xii.—8. For this thing I besought the Lord thrice *that it might depart from me*[34]: 9. And he said unto me, My grace is sufficient

[34] Omitted in two MSS.

Common Reading.

for thee, for *my*[35] strength (δύναμις) is made perfect in weakness. Most gladly, therefore,

will I *the rather*[36] glory

in *my*[37] infirmities, that the power (δύναμις) of Christ may rest upon me.

1 Cor. vi.—19. Know ye not that your *body is*[38]

the temple of *the Holy Ghost*[39], which is in you?

Var. Read. and Authorities.

[35] Omitted in two MSS., and several Versions and Fathers.

[36] Omitted in three MSS., several Versions, and some Fathers.

[37] Omitted in three MSS. and one Father.

[38] "*Bodies are,*" in many MSS. and Versions, and some Fathers.

[39] "*God the Holy Ghost,*" in one MS.

VIII. SANCTIFICATION AND JUSTIFICATION.

1 Cor. vi.—11. But ye are washed, but ye are sanctified, *but ye are justified*[40] in the name of

the Lord Jesus[41], and by the Spirit of our God.

[40] Omitted in one MS. and some Fathers.

[41] "*Our Lord Jesus Christ,*" in several MSS., Versions, and Fathers.

IX. APPOINTING MINISTERS OF THE WORD.

Eph. iv.—11. He (Christ) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

1 Tim. i.—12. I thank *Christ Jesus*[42], who

hath enabled[43]

me[44], for that he counted me faithful, putting me into the ministry.

[42] "*The God Christ Jesus,*" in one MS.; "*Jesus,*" omitted in some MSS.

[43] "*Enableth,*" in some MSS.

[44] "*I thank him who hath enabled me in Christ Jesus,*" in two MSS. and some Versions and Fathers.

John xx.—21. As my Father sent me, so send I you.

Acts xiii.—2. The Holy Ghost said, Separate me *Barnabas and*[45] Saul for the work whereunto I have called them. 4. And they, being sent forth by the Holy Ghost .....

[45] Omitted in many ancient MSS. and Fathers.

Acts xx.—28. Take heed *therefore*[46] unto yourselves, and to the flock over which the Holy Ghost hath made you overseers.

[46] Omitted in several MSS. and Versions.

X. BENEDICTION IN THE NAME OF THE FATHER, THE SON, AND THE HOLY GHOST.

2 Cor. xiii.—13. The grace of *the*[47] Lord Jesus Christ, and the love of *God*[48], and the communion of the Holy Ghost, be with you all.

[47] "*Our,*" in several MSS., six Versions, and some Fathers.

[48] "*The God and Father,*" in six MSS., one Version, and two Fathers.

XI. BAPTISM IN THE NAME OF THE FATHER, THE SON, AND THE HOLY GHOST.

Matth. xxviii.—19. Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In the foregoing passages, to which many more to the same effect might have been added, the attributes of Deity, Eternity, Omnipresence, Omniscience, Foreknowledge, and Sovereignty, are ascribed to the Son and to the Holy Spirit; who also are declared to be objects of divine worship, and authors of the sanctification and justification of believers, and of the appointment of the ministers of the word. And the three Persons, Father, Son, and Holy Ghost, are united in the Apostolic Benediction and in the Sacrament of Baptism, without distinction of order or dignity.

Concerning some of these attributes, it must be allowed that they are not so evidently incommunicable to a created being as others are:—*e. g.* The knowledge of future events was in a degree imparted to the prophets; but, then, they only "spake as they were moved by the Holy Ghost." The appointment of the ministers of the word was conferred by the hands of the apostles; but only as acting in the name of the same Spirit, who said, "Separate me Barnabas and Saul for the work whereunto I have called them." But Deity, Eternity, Omniscience, Omnipresence, and Sovereignty, are never ascribed to the apostles: they are never represented as the authors of sanctification or justification, or the objects of divine worship: Christians were never blessed or baptized in their name.

As it is well known that several of the passages which have been cited in this chapter are explained in a different sense by Arian and Socinian commentators, the reader may perhaps expect that I should take some notice of their interpretations. This may possibly be the subject of some future communication; but my present plan is merely to establish the authenticity of these passages. If their interpretation be thought in any case doubtful, after a diligent examination of the context, let the commentators on the New Testament be consulted; particularly Hammond, Whitby, Guyse, Doddridge, or Scott. Or reference may be made to the writers on the Trinity; such as Bishop Pearson on the Creed, Bishops Burnet and Pretyman on the Second and Fifth Articles, Waterland's "Vindication" and "Sermons," and Jones's "Catholic Doctrine of the Trinity." If their interpretations be compared with those which are found in the works of heterodox writers, I feel no apprehension about the result. There cannot be a stronger proof on which side the truth lies, than the fair and natural construction of the Trinitarians, contrasted with the subtle and artful perversions of their opponents.

J. T. H.

P. S. The reader is desired to expunge ΦΑΝΘΙC, in p. 272. col. i. line 14.

LIFE OF BERNARD GILPIN.

(*Continued from p.* 280.)

We have already alluded to the happy change in Mr. Gilpin's circumstances, which was the consequence of the death of Queen Mary and the accession of Elizabeth. The Earl of Bedford was always much attached to him; and when many of the popish bishops were deprived of their sees, recommended him to fill one of the vacancies. He was accordingly nominated to the bishopric of Carlisle. He no sooner heard of the honour which it was intended to confer on him, than he wrote to the Earl of Bedford, expressing his gratitude to his lordship and the Queen; but declining to accept their kindness, on the ground that he was wholly unequal to the station. The

Earl employed Dr. Sandys, the Bishop of Worcester, to overcome Mr. Gilpin's scruples. But notwithstanding the arguments and urgent intreaties of Dr. Sandys, aided by a solemn appeal to Mr Gilpin's conscience, Mr. Gilpin maintained his first determination; and the bishopric was at length given to Dr. Best.

In the following year the provostship of Queen's college, Oxford, was offered to Mr. Gilpin; but he likewise refused to accept this preferment. The benefice he already possessed gratified his utmost desire of worldly wealth, and afforded him a sufficiently extensive sphere for his benevolent labours.

Mr. Gilpin was early aware that the grand impediments to the progress of the Reformation, which had been so happily begun, were the prevailing ignorance and superstition. With these evils even the universities were deeply infected, so that the very channels through which knowledge might be expected to flow were choaked up. The attention of the Queen and her ministers was drawn to the subject, and they took an active part in endeavouring to promote the interests of science. In this good work they were zealously aided by Mr. Gilpin. Although his hospitality, which was of the most generous and expansive kind, made a large demand on his income, and his charities exhausted a still larger portion of it, he formed a design for building and endowing a grammar-school, which his exact economy enabled him to complete. The school flourished greatly under his care: the masters were the ablest he could procure; and he himself exercised a constant inspection over it, quickening application by suitable encouragements, and distinguishing the scholars who were most diligent, by calling them his own, and instructing them frequently himself. Often, when he met a poor boy on the road, he would make trial of his capacity, and, if satisfied with it, would provide for his education. From school, he sent several to the universities; maintaining them there at his own expense, and continuing to watch over their conduct. He regularly corresponded with them, and required from them an account of their studies. Indeed, so anxious was he respecting them, knowing the temptations to which their age and situation exposed them, that he made occasional journeys to the universities, in order to inspect their proceedings. Nor was his care fruitless. Few of his scholars turned out ill, and many of them became great ornaments to the church, and exemplary instances of piety.

While Mr. Gilpin was employed in founding his school, the popish party in the north, headed by the Earls of Westmorland and Northumberland, broke out into open rebellion. They appeared in arms, displaying in their banners a chalice, and the five wounds of Christ, and brandishing a cross before them. They took Durham, and laid waste the adjoining country, ravaging as far as Houghton. But the approach of the Earl of Sussex with a numerous army so terrified the insurgents, that they mutinied and dispersed. Many were taken, and a commission was issued to try them. On this occasion, the humane interposition of Mr. Gilpin proved very beneficial. He represented to the judge, that the people were well affected, but, being extremely ignorant, had been misled by designing men, who made them believe that they were taking up arms for the Queen. This representation served greatly to abate the severity which the judge seemed at first disposed to exercise towards the insurgents.

During this period, the dissenters took great pains to gain Mr. Gilpin to their party. His refusal of the bishopric of Carlisle had excited among them a strong hope that he might be induced to accredit their pretensions by the weight of his authority. But in this expectation they were wholly disappointed. Mr.

Gilpin shrunk from religious contention. In the case of the Reformation, indeed, points of such essential moment were involved, that there was no room for hesitation. But now he saw in the Church of England no reasonable ground of dissatisfaction. Some things there might be in it, which might better have been avoided; but to disturb the peace of the nation, and the unity of the church, for such trifles, he could not but regard as quite unchristian. But what served chiefly to estrange him from the dissenters, was the bitterness of spirit which they manifested towards such as differed from them, and the heat and violence with which they laboured to propagate their opinions. Neither the form of a cap, nor the colour of a garment, nor the posture in worship, nor any merely ritual observance, appeared to him of sufficient importance to enter into competition for a single moment with the essential interests of Christian peace and love: and on this point he was continually enlarging, in his discussions with the nonconformists. His character for piety, and his influence were so high, that they were unwilling, notwithstanding his manifest disinclination to their views, to abandon the hope of obtaining his countenance. A person of great talents belonging to their party was sent from Cambridge on purpose to confer with him: his arguments, however, made no impression on Mr. Gilpin. When Dr. Cartwright's bitter attack on the national church made its appearance, Mr. Gilpin was urged, by a warm friend to the principles of the work, to state his opinion upon it. He returned the book with one short remark. "The object of these men is to form a church which shall be perfectly free from all blemish or defect. The thing is impracticable in this world. In the next, the Church of Christ will be without spot or wrinkle."

But however Mr. Gilpin might disapprove of the principles and proceedings of the dissidents, towards them personally he never manifested any ill will. Indeed, one of his most intimate friends was Mr. Lever, a non-conforming divine; and when this gentleman was deprived of his preferment, and was a sufferer in other ways, on account of his principles, Mr. Gilpin continued to manifest his former friendship to him, although he knew that his doing so would not be relished by his superiors.

The papists were also unwearied in their endeavours to draw him back to their party. A letter is still extant, from Mr. Gilpin to a relation, who had been adjuring him to recant his errors, and to return to the bosom of the Catholic church, which shews both the ability and the pious and amiable spirit of the writer. I will transcribe a few passages, as a specimen.

"You look back, you say, on past ages. But how far? If you would carry your view as high as Christ and his apostles, and examine them without prejudice, you could not but see a strange alteration of things, and acknowledge that a thousand errors and absurdities have crept into the church while men slept."

"He that cometh to God, you say, will believe. Without doubt. But I would have you consider, that religious faith can have no foundation but the word of God. He whose creed is founded on bulls, indulgences, and such trumpery, can have no true faith. All these things will vanish, where the word of God hath efficacy."

"I am far from agreeing with you, that the lives of so many vicious popes should be passed over in silence. If the vices of churchmen should thus be concealed, I know not how you will defend Christ for rebuking the Pharisees, the holy fathers of those times; or the prophet Isaiah, who is for having good and evil distinguished, and denounces a curse on those 'who call him holy who is not holy;' or St. Bernard

who scruples not to call some wicked priests in his time the ministers of antichrist."

"Your letter gives me no great encouragement; yet I will endeavour to have a better hope of you, than you have of yourself. St. Paul, in the early part of his life, was fully persuaded that he should die a Pharisee, and an enemy to the cross of Christ; but there was a reserve of mercy in store for him; and through God's grace his heart became so changed, that he suffered persecution himself for that name, which it had before been his ambition to persecute. May the Great God of heaven make you an object of the same mercy, and by the spirit of knowledge lead your mind into all truth!"

During the period of seventeen years, viz. from 1559 to 1576, that Dr. Pilkington was Bishop of Durham, Mr. Gilpin enjoyed a state of comparative tranquillity and comfort. The Bishop was a learned and pious man, remarkable for his moderation, and anxious, above all things else, to promote the interests of religion in his diocese. Between him and Mr. Gilpin there soon arose a very intimate friendship. They were intent on pursuing the same objects, and often met, sometimes at the Bishop's palace, and sometimes at Houghton, to consider and determine their pious plans. Dr. Pilkington was succeeded in the bishopric by Dr. Barnes, with whom Mr. Gilpin did not live on the same footing of friendly intercourse. The Bishop appointed his brother, who was a man of bad character, licentious, violent, and tyrannical, to be chancellor of the diocese. Between him and Mr. Gilpin there was a perpetual opposition, the latter endeavouring to redress the injuries done by the venality and other irregularities of the former; and though he behaved to him always with mildness, yet proving a constant check on his unjust and oppressive conduct.

The Bishop, who was a well-meaning, but weak and irresolute man, and very unwilling to believe any thing which was told him to the disadvantage of his brother, seems not to have regarded Mr. Gilpin with much cordiality. This was very visible on one occasion. He received a message from the Bishop, appointing him to preach a visitation sermon on the following Sunday. He was then about to set off to fulfil some itinerating engagements which he had made in Readsdale and Tinedale. He informed the Bishop of the circumstance, and begged that he would excuse him from complying with his wish. The bishop returned no answer; and Gilpin, concluding that he was satisfied, proceeded on his journey. When he came home, he found, to his surprize, that he had been suspended. A few days afterwards, he received an order to meet the Bishop. He went, and found many of the clergy assembled. The Bishop ordered him to preach that day before them. Mr. Gilpin earnestly requested to be excused: he had come wholly unprepared to preach. But the Bishop would take no excuse, and commanded him, on his canonical obedience, to go into the pulpit. He therefore went up, and though he observed several taking notes, he proceeded in his sermon without hesitation. Towards the close of it, he addressed the Bishop personally on the flagrant abuses in his diocese, telling him that God required at his hands the reformation of them. He could no longer allege that he was not apprized of the enormities every where committed. "Behold, I bring these things to your knowledge this day." "Say not then," he added, "that these crimes have been committed by the fault of others, without your knowledge; for whatever you suffer through your connivance to be done by others, is your own. Therefore, in the presence of God, his angels, and men, I pronounce you to be the author of all these evils: yea,

and in that strict day of general account, I will be a witness to testify against you, that all these things have come to your knowledge by my means: and all these men who hear me this day will bear witness of it also."

Mr. Gilpin's boldness alarmed his friends:—if the Bishop had been so forward in punishing him before without any provocation, he must now be exasperated beyond measure. Mr. Gilpin said, that, if good were done, he was indifferent to personal consequences. To the surprize of every one, however, the Bishop shewed no marks of resentment; and after dinner, when Mr. Gilpin went up to take leave, the Bishop told him he meant to accompany him to Houghton, which he accordingly did. On entering a parlour, he eagerly seized Mr. Gilpin's hand, and said to him, "Father Gilpin, you are fitter to be the Bishop of Durham than I am to be the Rector of your parish. I ask your forgiveness, father, for past injuries. You have enemies; but, while I am Bishop of Durham, be secure; none of them shall trouble you."

Mr. Gilpin was much employed, during the last years of his life, in fixing his school on a solid foundation. He made the statutes as unexceptionable as he could. Though he had applied a considerable sum of money to its support, the endowment appeared insufficient. He prevailed therefore on some others to contribute to this object, until the revenues became answerable to his wish. He likewise procured a charter for it from the Queen.

In the latter part of Mr. Gilpin's life, his health was much impaired. The fatigues he had undergone had broken his constitution. His memory began to decay, and his sight and hearing also failed. In this situation he met with a very severe accident. An ox ran at him, and threw him down with such violence, that it was thought he would have died in consequence. He, however, got abroad again; though he never afterwards recovered his former strength, and continued to be lame for the rest of his life. But he had a mind not to be depressed by such circumstances. He received them rather with thankfulness than repining: he considered them as kindly monitions sent by his heavenly Father to remind him of his approaching end, and to prepare him for it. But sickness was not the only trial which beset his declining years. As age and infirmity increased, the malicious efforts of his enemies, now less apprehensive of vigorous opposition, increased also. They availed themselves of the most frivolous pretences for giving him trouble; but he bore all with an unvarying equanimity, and maintained, even to the immediate authors of his disquiet, a truly Christian spirit of meekness and charity, without at all departing from that character of firmness by which he had been through life distinguished. Under all his trials, he was cheered and strengthened by those consolations which flow from communion with God, and an undeviating reliance on his truth, wisdom, and goodness.

His health continuing to decline, about the beginning of February, 1583, he became so weak that he felt his end must be near, and spoke with the greatest composure of his approaching dissolution. He was soon after confined to his chamber; but his senses continued perfect to the last. A few days before his death, he sent for several poor people who had been his pensioners, to whom he addressed suitable exhortations, praying God to remember them after he was gone, and to enable them to be faithful to their God, who in that case would never leave them comfortless. His scholars were next called in; them he earnestly reminded of what he had often told them before, that, though learning was well worth their attention, it was piety which ought to be the great object of their ambition, if

they would be useful here and happy hereafter. He next kindly exhorted his servants: and sent also for several persons who had hitherto been unaffected by his labours to do them good, in the hope that his dying words might have greater weight with them, and influence them to turn to God. His speech began to falter, before he concluded his exhortations. The remaining hours of his life he spent in prayer, and in broken conversation with some chosen friends, in which he dwelt much on the consolations of religion, and the peace which exclusively resulted from the faith and hope of the Gospel. He died on the 4th of March, 1583, in the 60th year of his age.

It only remains to give some account of his character, and common manner of life.

(To be continued.)

FAMILY SERMONS. No. VI.

1 Peter, i. 23—25.—*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away. But the word of the Lord endureth for ever, and this is that word which by the Gospel is preached unto you.*

We have here an affecting description of the vanity of man, and the unchangeableness of God and of his word. Man grows up, and then decays like the grass of the field. "Yea, man is like the very *flower* of the grass." The flower, either of grass or any other herb, no sooner appears in perfection, than it fades away, and then drops off. By the time that flowers are full blown, some of their outer leaves may be seen to be already withering; thus shewing marks of decay at the very moment when they are displaying their chief glory.

"All flesh is as grass, and all the glory of man *as the flower of grass.*" Behold that form of a man just come to its full perfection: observe that mind which has just attained its greatest vigour: behold the man in all the glory of his strength: and yet what is he, even in his best estate? He is like the full-blown flower, already beginning to decay. Some tendency to disorder may even now be perceived in him; some worm has already begun to prey on this beautiful flower; some symptoms of mortality even now appear: "he is but as the grass that withereth, and as the flower that fadeth away."

These observations are very obvious. No one denies that man must die; and that life is uncertain and short, even at the best. But there is another point mentioned in the text, in which men are not so much agreed—"But the word of the Lord endureth for ever, and this is that word which by the Gospel is preached unto you." One would think that the mind of man, pained and wearied at the view of his own frail and changeful condition, would naturally seek rest in God; and that he would long to connect himself with that Being, "with whom is no variableness, neither shadow of turning." For if man's life be thus fleeting, how vain also are all his worldly pursuits? What matters it, during the short space of time that is allotted us, whether we have wealth or poverty, health or sickness; whether we eat or drink a little more or less agreeably? Every thing will so soon be over, and be as if it had never been, that life seems to be not much worth caring for: Death is at the door, and when it enters we are then hurried away into a state which endureth for ever. Now it is the business of the Gospel to lay open to us this state; to set eternity before our eyes; an awful unchangeable eternity. And to this state one should think that men would naturally turn their thoughts.

But, alas! most men are so entirely occupied with this world; so eager in its pursuits, so amused with its passing events, or so pressed down with its griefs and cares; that they seem to think of nothing beyond it. Not the most awful dispensations of providence; not the sickness and death of others; no, nor the symptoms which they feel of their own approaching dissolution, are able to lead them to reflect on that eternal world to which they are hastening.

That all things here below are changeable, every one allows; but perhaps we seldom seriously reflect how changeable they are. Let each look back to his past life, and trace the events which have befallen him: how unexpected have they been, how new and various. If you consider the steps by which you have arrived at your present condition, how strange is it that you should be what you are, and where you are, at this very hour! Where now are your companions in youth? Where the acquaintance and playfellows of your infant years? Most of them far removed, and now unknown; or they are gone, perhaps, into eternity. Where is the house you once inhabited; the school to which you were sent? Where also are the parents who used to counsel and instruct you, or to fondle you and carry you in their arms? They, also, are perhaps gone alike into eternity. All is changed! the place of your nativity would now scarcely know you; new faces meet you; alterations strike you on every side! But how numberless also and various have been the changes you yourself have experienced. You have moved perhaps from place to place; many new friendships have been formed by you; your employment, your station in life, has been altogether changed; you have been sick once, or more than once—perhaps at the point of death, and you have been wonderfully restored; unexpected disorders as well as calamities have come upon you, and unexpected deliverances also; you have sunk in the world, become poor and almost hopeless, and then you have risen again; you have now obtained a comfortable lot, but you have gone through scenes of discomfort.

Again; how have your thoughts and opinions fluctuated; what you once thought true you have since accounted false; and what was pleasant has become unpleasant and irksome. The company you once loved you no longer delight in: your taste is changed. And even supposing no extraordinary changes to take place, yet new prospects open as men get forward in life; new relations are formed; some become wives, or husbands, and then parents; children are born, and these fresh flowers are seen budding and opening before their eyes day by day: many new and interesting events arise in consequence; the parent shifts perhaps his habitation, and suits his plan of life to his new circumstances: he must now apply his thoughts to the education of his offspring, and he loses his former cares in this. Again; the child is sick, or its place of abode is changed, and the parent feels the change. And as the young family advances in life, a variety of changes befal each of them, in all of which the parent's mind follows them; while his own life is also still chequered with unexpected events; till at length the shifting scene is closed, and man goes to the silent grave.

Such is human life: and why do I describe it in this manner? I do it in order that, by the view of its changeableness, I may remind you of its vanity: "surely man walketh in a vain shew, and disquieteth himself in vain." But why is it that we so disquiet ourselves about this life? Why are our passions so eager, our hopes, our fears, about earthly things so strong? You are anxious perhaps, at this hour, about what shall happen to you to-morrow. Yesterday you were as anxious about the events of the day which is now past; and thus, from your youth up, anxiety has succeeded to

anxiety; and to how little purpose has it all been? O let us then leave all our affairs to that unchangeable God, who by the various events of life is working his own sovereign will; and amidst these changes in our condition, instead of being agitated by the events we meet with, let us say with the psalmist—"Return unto thy rest, O my soul: why art thou disquieted within me? hope thou in God."

But let us turn our thoughts to another consideration. For what purpose are all these changes? The Gospel of Jesus Christ explains the reason of them: and its testimony, when received by faith, gives a new and even a pleasing aspect to them, calms our anxieties and fears, and gives peace and consolation to our minds. The voice of God is speaking to us by these changes. He hath ordained that we shall have no rest here, in order that we may learn to seek our rest in him. Are you weary of the changes, the anxieties, the sorrows of life? Are you disappointed that you have found its pleasures so short and fleeting, its hopes so delusive; that care after care, and grief after grief, have succeeded like wave after wave of the sea; and that there is no end to the succession of them? God meant that you should be thus disappointed in your earthly pursuits. It is the point to which you should be brought. You should be patient indeed, and thankful, whatever be your lot on earth; but both your patience and your thankfulness should arise from your conviction of the shortness and vanity of this life, and from your being made partaker of an everlasting hope.

Turn then from this changeful scene, and raise your eyes as well as your hearts to God. Behold that King eternal, immortal, and invisible! Behold this Ancient of days, who reigned before the world was! Soon the very earth itself, yea and the whole heavens also, shall be moved and flee away before him. But he endureth even unto all eternity. This then is that God, whom the Gospel calls upon you to trust in and to serve. And as he is unchangeable himself, so hath he appointed an unchangeable place of rest which shall be the refuge of his faithful people after all the storms of this life: it shall be as a haven to the weary mariner, where he shall be no more subject to the winds and waves: he shall cast anchor here, and be for ever at peace. How joyful a thing then is it, to have this God for the rock of our salvation, and this heaven for our eternal home! Eternity! how vast the thought, how satisfying to the mind that has obtained a good hope, through grace—"Therefore are they before the throne of God, and shall serve him day and night in his temple; and he that sitteth in the heavens shall dwell among them; they shall hunger no more, neither thirst any more; neither shall the sun light upon them, nor any heat: for the lamb which is in the midst of the throne shall feed them, and lead them by living fountains of water, and God shall wipe away all tears from their eyes."

Now this eternal and unchangeable state is a state made known to us only by the Gospel. We could never have been sure of any future state at all, if God had not been pleased to reveal it to us. Man then, *without* the Gospel, is that poor, uncertain, changing creature, which I have described to you. But *with* the Gospel, he is a being lifted up above the uncertainties of the world; he walks with God, and is already an heir of immortality. It matters therefore little, whether his condition be low as to this world: his condition is high if he is an heir of everlasting glory. Suppose you were the son of a king, travelling in a foreign land where kings are had in little honour, nay perhaps in disgrace; yet if you knew that a kingly crown awaited you in your own country, you would bear the hardships or the scorn

which you had to endure; especially if the time of enduring it were short, and you expected afterwards to reign long and prosperously. So is it with those who shall hereafter be heirs of Christ's kingdom: they are many of them the poor of this world: they are afflicted, destitute, and persecuted: the world knoweth them not: ungodly men oppose, contradict, deride them: they have no honour while they are in this world: they feel that they are travelling in a strange land: but, amidst the scorn they suffer, they are supported by the hope, that by and by they shall be made equal to the angels; that they shall exchange their present abject estate for a crown of glory; and that, instead of being despised, oppressed, and reviled, they shall for ever live in the favour of God, and partake of the joys of his presence.

But I must add a word on the more awful side of this subject. Hell also is eternal; it is described in Scripture as "that worm which never dieth, and as that fire which never shall be quenched." "These shall go away," says Christ, "into everlasting punishment, and the righteous into life eternal." God hath said it, and "the word of the Lord endureth for ever." "The wicked shall depart accursed into everlasting fire prepared for the devil and his angels:" they shall share in the condemnation of that evil spirit to whose temptations they yielded, whose works they did, and whose kingdom they have strengthened; while the servants of Christ shall be as unchangeably fixed in that opposite Kingdom, which their Saviour hath set up.

There is no one, I presume, who, when heaven and hell are set before him, will not desire the former, and tremble at the thought of the latter; and if the vanity of this life is reflected on at the same time, an eager inquiry may for the moment be excited concerning that Gospel, by the knowledge of which we may be saved from hell and admitted into heaven. Now in the term "Gospel," used in the text, not only heaven and hell, but the means of obtaining the one and avoiding the other are included. Are you then led to ask, how you are to get to heaven? "This is that word, which by the Gospel is declared unto you." And the first verse in the text suggests the answer, "Ye are to be born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever."

"To be born again," is strong language; and we ought to be very anxious to understand its meaning, especially as it is the very language which Christ used to Nicodemus, when he came to inquire respecting the doctrines of our Lord. The people of the world indeed think, that men may expect to go to heaven, as a thing of course; and more particularly that those who have suffered trouble here (having suffered it unjustly, as they imagine) must of course be repaid hereafter. And it does not even occur to them, that there is any great change, as a preparation for heaven, which is to take place within them while on earth. Therefore they go on in life as they begun; they were worldly when they set out, and they continue worldly to the end.

But what means this expression of being born again? Its meaning, if the heart be truly honest, seems not difficult:—as the child, when first born, lives after a new manner, enters into a new world, and begins a new course of existence; so it is with the man who becomes a Christian. As the eyes of the child open on this present world, so do the eyes of the Christian open on the eternal world. He is no longer confined to earthly things, but his thoughts reach to heaven: his desires, his affections, his hopes, his fears, are exercised on spiritual and heavenly objects. God and Christ come within his view: he is raised from that low state of existence to which men are by nature confined; he now is conversant with

things above, and his life is secured with Christ in God.

Farther; to be born again is *to be born of the Spirit*—"Being born again," says the text, "not of corruptible seed, but of incorruptible." "Who were born," says St. John, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Think not, then, that you can give yourselves this spiritual life; that you can excite in yourselves those hopes and those fears, those holy affections, that spiritual taste, and that heavenly mindedness, of which I have been speaking! No. Your impressions will soon leave you, if the seed be not the planting of the Lord. You must be born, "not of corruptible seed, but of incorruptible." Your goodness must be the fruit of principles implanted in you by the hand of God. All power to do any thing good is from God, on whom we are entirely dependent. To him therefore we must pray: on him we must humbly wait: we must be often on our knees, imploring him to give us his Holy Spirit, to give us a knowledge of our sins, faith in Christ, and repentance unto life. This, then, is that way in which salvation is to be sought: this is the way in which weak and sinful man is to be saved. And this salvation the Gospel describes as begun in this world. The believer indeed dies, and is forgotten here below, and he enters upon a new life with God; but an incorruptible seed had been first put within him; a seed of immortality planted by God himself: immortal desires, and immortal hopes, had been previously excited in his soul. This is that living water, of which Christ said—"The water that I shall give him shall be in him a well of water springing up into everlasting life." "Now this spake he of the Spirit, which they that believe on him should receive."

And here let me ask, have any desires been excited in you after the eternal blessedness which I have described? If they have, O pray that God, who hath put within you these good desires, will enable you to bring the same to good effect. Quench not the Spirit. Go not to the world for comfort. Seek not satisfaction in health and strength, in opening prospects in life, in growing wealth, friendships or connections, or in any pleasures which must soon have an end. Indulge not those fond thoughts of a worldly kind which naturally rise up within you: they have often disappointed you, and they will disappoint you again and again. Trust only in that word of the Lord, which by the Gospel is preached unto you.

And now let me close with a word of exhortation. If you would succeed in the grand object of your pursuit, be diligent in the use of all the means of grace. Beware of spiritual sloth. You know that in worldly things the hand of the diligent maketh rich. So as to spiritual things, "be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap everlasting life." See then that you are sowing to the Spirit, and beware of mocking God by vainly saying, Lord! Lord! we would enter into heaven; but because we must first be born again of the Spirit, we will not labour, we will not obey thine exhortations to labour, which so abound in the Scripture, till this change shall have passed upon us. Beware of thus tempting God. It is by obeying his command to believe in his Son, and to pray for his Spirit, that this change of heart is to be obtained. Be found, then, in the use of the appointed means of grace: go not into the scenes of temptation and sin: keep thy foot from the way of the ungodly: sit not in the seat of the scorners: attend diligently on the preached Gospel: read God's holy word: seek acquaintance with those who are se-

rious and holy, and whose lives afford an evidence that their profession of religion is sincere: beware of all evil tempers and angry passions, whereby God's Spirit is grieved: and, above all, be fervent in prayer. God hath reserved to himself the dispensing of the gift of his Holy Spirit, because he will be called upon for it in prayer. Pray to him then for grace, to use the means, and exercise the tempers, which I have mentioned. Pray to him to implant in your heart that incorruptible seed spoken of in the text. Pray to him that you may understand what these expressions mean, by being made yourselves partakers of all the blessings of the Gospel.

Now unto him that is able to keep you from falling, and to present you spotless before the presence of his glory, with exceeding joy; to him be glory for ever and ever.---Amen.

To the Editor of the Christian Observer.

I HAVE observed with concern the temper which some persons have manifested, and the language which they have held, respecting a work recently reviewed in your pages with eminent fairness and ability—Zeal without Innovation. In several parts the author of that work has not limited, with due caution, either the amount or the range of his censures: nor shewn himself sufficiently aware of the improved and improving state of that body of the clergy which he holds particularly in view. Still, in my apprehension, he has performed a needful and salutary task: and has sent forth a performance calculated on the whole to be highly beneficial to the church of Christ. But, in certain quarters, the book is regarded with aversion rising to abhorrence. The author is treated as a betrayer of the interests of the Gospel, a calumniator of its ministers, a mischievous revealer of the faults and failings discoverable in a class of men distinguished by earnestness in religion. Of these faults and failings, it is said, by the persons to whom I allude, that, supposing them to exist, it was utterly unwarrantable to bring them forward into public notice. The veil, it is affirmed, ought not to have been lifted up. Rather should it have been strengthened, and fastened down by friendly tenderness. To reveal to a malignant world the specks and blemishes which may occasionally disfigure individuals in the mass of zealous Christians, is to depreciate and to sacrifice the whole mass: it is spontaneously to furnish arms to the enemy: it is to deliver up the ark to the Philistines. Such is the import of the language which is not seldom heard. And the vehemence, not to say the apparent bitterness of spirit, with which these declarations are sometimes uttered, is much to be lamented. It is no more than justice to remark, that your own publication, Mr. Editor, has repeatedly given great offence (and you probably know that offence to have been more frequent and more extensive than I do), by pointing out prevalent defects in the opinions and the proceedings of religious classes. I honour the conductors of the Christian Observer for their integrity and firmness in such admonitions and animadversions.

To impute faults which are imaginary, or to exaggerate actual failings, or to drag forth wantonly into observation the defects of individuals or of bodies of men, becomes specially culpable, when the party thus injured is confessedly anxious to be sound and consistent in religion. But to infer from this position that publicly to state and discuss objectionable tenets and practices of religious men is unjustifiable, would be an illogical conclusion. Such statements and discussions may be allowable, may be laudable, may be matters of clear and conscientious obligation. The human heart is a soil in which, however diligently it be cultivated, native weeds will conti-

nually be springing up. And there are weeds which have a remarkable tendency to sprout up and to be luxuriant under the shade of a religious profession. Particular truths to which the doctrinal views of the sect (I use the term with no obnoxious meaning) are mainly directed, are likely to engross too large a share of attention, or to be pushed beyond the scriptural boundary. Modes of inculcating those truths, more or less reprehensible, may gradually creep into use. Phraseology unguarded or misapplied may nourish error within, and excite prejudice and disgust without. The spirit of party, and a deficiency in Catholic charity, may insinuate itself. Other instances of probable evil might be added. Now, under whatever form evil may prevail, it will not soon be noticed, or, if noticed, will not soon be encountered with vigour and perseverance, in the body in which it prevails. The individuals in general are either infected, or unwilling or afraid to irritate those who are. While the evil is unassailed, it increases. At length it becomes too prominent to be overlooked. The office of attacking it is undertaken either by a virulent enemy of the whole body, eager to seize the occasion in order to subvert the credit of the whole; or by a disaffected member, who heads a ruinous schism within the body; or, much more rarely, by an intelligent and impartial by-stander, who looks with favourable regard on the class of men collectively, and points out every material defect honestly, yet temperately, for the purpose of promoting its removal. By whatever person, and through whatever motive, the fault is brought to light; let those who are guilty of the fault profit by the discovery. What if it be published by the virulent enemy? What if it be proclaimed by the leader of the schism? Its reality and its magnitude are unaltered. *Truth* spoken by the external enemy or by the internal patron of division, will not be *spoken in love*; but it will equally be *truth*. As truth, it ought to be welcomed and obeyed. Ought it not then to be welcomed and obeyed, when spoken by a friend? Suppose this friend to have fallen into some misconceptions. Suppose him, in some points, to have imputed blame erroneously. Suppose him, in others, not to have given the full tribute of merited praise to existing excellences. Shall his kind exertions be received, on account of these mistakes, with soreness, with aversion, with contempt, with acrimony? Shall other friends be thus apprised, to their discouragement, beforehand, of the treatment in reserve for them, in case they should venture to undertake the most kind yet most delicate office of friendship; in case they should have the Christian boldness to act conformably to the spirit of the command, Thou shalt not hate thy neighbour, in suffering sin upon him? Are persons professing to be religious privileged with a cloke for their faults? Are such persons likely to be freed from their faults without admonition? Are the faults of such persons less injurious to the individuals themselves, and to the cause of religion, than the faults of others?

On another subject not unconnected with that which has been noticed, I would add some few observations: on the proneness, namely, of some religious men, among the clergy of the establishment, to unite themselves and their followers under the shape of a party. Material and manifest peculiarities, right or wrong, in opinion or in conduct, necessarily produce visible distinctions. But it is one thing to hold the opinion or the line of conduct, and another obtrusively to encourage the distinction. There are many, it is probable, among religious men, who slide into the feelings and practices of party through pliability and quietness of disposition, and in deference to the authority of individuals to whom they have been accustomed to look up with respect. There are others by whom association into a

party is vindicated and recommended as needful for the promotion of any object of importance, and therefore of religious objects. Now even if the mischiefs which characterise party in politics, and in all other secular concerns, might for a moment be supposed far less likely to attend it when pursuing objects of a religious nature, the preceding argument in its favour would possess little applicability. The sphere of action in which an English clergyman is to move is not public, but private. He is required not to cooperate in making laws and regulations, but to act under the settled rules of the church; not to exercise a concurrent jurisdiction amidst numbers, but separately to administer his own office in his own parish. In the advancement of spiritual good in his parish, he will derive important assistance from the counsel of his experienced and pious brethren under various circumstances; and on every account will do well to cherish that friendly, domestic, and noiseless intercourse with them, which in every private line of life is the most favourable to the free communication of useful advice. But there is no analogy between his situation and that of members of the legislature, or of a commercial company, or other public body which judges and acts collectively. The vindication of party in their case would not vindicate it in his. The truth however is, that into whatever subject party is admitted, the prejudiced views, the unchristian tempers, the unlawful motives, the unwarrantable proceedings, which party introduces, palliates, abets, sanctions, will be found to follow. The formation also of a party causes an opposite party. The struggles of the two parties may be in profession for religious truth: but in spirit and in practice it is worldly. Farther, let it be considered that the spirit of a truly Christian minister is that of conciliation; a spirit to which that of party is diametrically opposite. Conciliation invites; party repels. Conciliation whispers peace; party breathes hostility. Conciliation aims at union; party at subjugation. Conciliation delights to obliterate the remembrance of contest; party delights in the ostentatiousness of triumph.

You will not wonder that, with this impression of the qualities of party, and of its effects when it mixes itself with religion, I have little relish for party appellations. At any rate, when a term is used to denote a religious distinction, it should be not only simple in its meaning, but in its nature inoffensive. Thus when a person denominates himself a Calvinist, the denomination merely implies that in certain paticulars he interprets Scripture conformably to the tenets of that reformer. If another declares himself an Arminian, he is understood to express similar approbation of the anticalvinistic opinions of the Dutch theologian. It is thus, in many other instances: but it is not so in all. When a Papist styles himself a Catholic, he means that those who are not of his communion are not members of the Church of Christ. May I, without offence, subjoin an additional example? When a body of men assumes or accepts the distinctive title of evangelical as its religious designation, it pronounces the persons who do not belong to the body to be unevangelical. The term is not merely an explanatory description of the tenets of the body to which it is applied: it is a condemning sentence on the opinions of others; a denunciation that the persons not appertaining to the body do not preach or hold the Gospel. Can we wonder that by these it is felt as a declaration of war? Is it advisable to encourage the employment of a term, in its obvious import so invidious, in its natural effects so alienating? It is not indeed too much to affirm, that the present mode of employing it is accompanied with positive and great injustice. For, on the one hand,

without questioning (and I am very far from questioning) the claim of the principal part of the clergymen denominated evangelical, to the credit of faithfully preaching the essentials of the Gospel; and, on the other, without denying, what I fear truth must admit, that many of their opponents inculcate feebly and understand imperfectly one or more of the leading peculiarities of the Christian dispensation: it is, I apprehend, indisputable, that there is dispersed through the land a number of retired individuals, unconnected with the evangelical body, unknown to that body, who preach with fidelity Jesus Christ and him crucified, and yet, by the prevalence of the proscribing appellation before us, are shut up in the mass of ministers held forth as unfaithful. Nay, we may reasonably as well as charitably presume, that, even among such of the clergy as do not fully inculcate or discern all the distinguishing doctrines of Christianity, there is a portion whose deviations and deficiencies are not of so prominent magnitude as to justify the infliction of so deep and unqualified a stigma as is implied in the sweeping declaration, that they preach not the Gospel. It is to the adoption also of the term under consideration that we may attribute such language (language become frequent in the lower classes) as—"such a place has not the Gospel"—"The Gospel has not been for many years in such a church"---as though it were possible that the Gospel should not be in a church or a parish, in which our truly evangelical Liturgy is in constant use! Let it not be imagined that I underrate the importance of preaching; or that I would apologise for those persons, whoever they may be, who preach in discordance with our public prayers. But let not man be deluded into a persuasion that the evangelical efficacy of public prayers, of public prayers consistently pervaded by doctrine such as that of ours, is as nothing.

It is earnestly to be desired, that all clergymen who are particularly anxious to extend the influence of scriptural views should avoid every thing of a sectarian or party aspect: that, without receding in any point from conscientious strictness of principle or of practice, they should study modest conciliation; and beware of obscuring the light of sound doctrine and good works by countenancing any appellation which makes persons who assume it obnoxious, and is felt as injurious by their brethren.

M. L.

MISCELLANEOUS.

DIALOGUE BETWEEN A CLERGYMAN AND A COUNTRY GENTLEMAN, HIS PARISHIONER.

(Continued from p. 293.)

Minister. Let us proceed with our subject of a good life, from which we have been digressing.

Gentleman. I was telling you of our club, and of our conversation there.

M. But how do you spend your time in general?

G. Well, I have told you; and now and then I look into a book, for I can sometimes entertain myself very well with reading. I run over a new pamphlet, or dip into a review; and I never fail to read the newspaper, for it is like daily bread to me. O, Sir, this is a fine country to live in; for we have all the news of the world to amuse us, and we have all the luxuries of the earth to live upon. Here do we sit, and drink tea from China, with sugar

from the West Indies, and good wine from Portugal or Madeira: and then we have our plate from America, and our muslins and calicoes from the East Indies. I assure you I can sit and enjoy the thought, of the number of persons who are adventuring their lives and employing their hands, in all parts of the world, in order to serve me.

M. You remind me of another question. You have told me how you employ your time; pray how do you employ your money?

G. Employ my money! Do you wish to know whether it is in land or stocks, or whether it is in private securities?

M. No, no; I mean, how you employ your annual income.

G. Employ my income! why in paying for my living, to be sure. Do you think that I do not pay my debts? What! you suspect that I am a gamester, and never pay my tradesmen? Sir, you mistake my character. I once more beg you to understand, that I have no private ways of spending my money—I set it all down in black and white; and you may know, if you please, how I apply every shilling of it.

M. There are many poor in this parish and neighbourhood.

G. A shameful number! The parish-rates are risen to full five shillings in the pound.

M. And much misery among them.

G. Aye, and it is their own fault: they are a set of idle, drunken people.

M. And there has been much want of education in this neighbourhood.

G. Education! 'tis a bad thing to give poor people education: they should work: what have they to do with reading and writing?

M. And much ignorance of their duty.

G. Ignorance! there is no man that does not know his duty well enough: they do not choose to practise it.

M. Do you think that if they had been sent to school in their youth, had been taught every thing which a poor man ought to know, had been restrained from early vices by due authority, had been brought to church, and accustomed to see good examples, they would not have been less vicious, and also less miserable than they are?

G. Possibly it might be so.

M. Do you not think, that a good school for the poor might have been useful?

G. Yes, yes, no doubt it might.

M. Has it never occurred to you to apply a hundred pounds or two of your income to such a purpose?

G. A hundred pounds or two! What do you mean, my dear Sir? A hundred pounds or two! why you forget that I have a great family. I can't afford it.

M. Am I to understand, then, that no part of your income is given away in charity?

G. In charity? O, yes. I gave a poor man a half-crown piece the other day. The poor fellow had lost a leg, and seemed very old. I could not have refrained from giving him the two and sixpence, for I had no smaller silver. Charity! O yes; we have a great many calls upon us for charity. There is, first, the poor's-rates; and then there is the county-rate; and then there is a guinea a-year for the county dispensary; and there is a subscription of two guineas a-year for taking up poachers; and another for catching thieves and housebreakers: not to mention (with submission) both tithes and Easter-offerings; and I know not how much charity besides. These things have risen to a great height in our parish, and, as I suspect, for want of being well looked after; and yet, I can assure you, I pay my money freely. I dare say that I have not paid away less than forty or fifty pounds in the last year, in the way of charity.

M. You astonish me!

G. Aye, I assure you 'tis very true; not less than forty or fifty pounds.

M. May I presume to ask what may be your income?

G. It is rather an unusual question; but I will freely tell you. I am a man of three thousand pounds a-year fortune.

M. Forty or fifty pounds! and three thousand pounds a-year fortune! about a sixtieth part of your income! Astonishing indeed!

G. What, did you suppose that I gave away all my money? Did you imagine me to be a man who starved his wife and family, and obliged them to live on bread and water, in order to make all the town people idle?

M. I will not, just now, dispute this matter.

G. Sir, I do not understand what may be your sentiments; but I think, for my part, that people of my description are the greatest benefactors to their country. I will tell you my principles; in short, I will tell you my history. My father was a merchant—I respect merchants on that account—indeed, I was a merchant myself for several years. Well; my father dies—he was one of the best-hearted men that ever lived—and when he was on his death-bed, he said to me, "John," says he, "if I should die, you must not lay it to heart too much. I have left you fifty-six thousand pounds; so you may do as you please: you may follow trade still, if you like trade; or, if you prefer it, you may be a gentleman. My ambition," added he, "has been, to leave my son independent; and if I should but live about five or six years more (which I trust I shall, if I can but weather this disorder, for I am but seventy-two), I think I should fulfil my purpose. I have been calculating, however," said he—[here one of his dreadful fits of coughing interrupted him]. "Sir," said I, "I hope you will live these twice six years: why should you not?" For you know one should never tell a man, and especially an old man, that he is in danger: and in five minutes after this, my parent breathed his last. Well, then, when our sorrow was a little over, I and my wife considered what was to be done. The balance in my books proved exactly as he had said; and we determined on buying some place in the country. She desired that it might be in a neighbourhood where there might be a few people of quality; and I insisted that it must be a hunting county. Here, therefore, we fixed ourselves. We became known by degrees; and now we dine once a-year with two or three of the first noblemen of the county; we are quite familiar, as I told you before, with one of our members; and I assure you, that, by spending handsomely about two thousand pounds a-year, the merchant's son begins to be as much respected as any 'squire or baronet in the county. I have thus told you of the way we live in. Now and then we go to a watering-place, by way of a little relaxation; and once in seven years, perhaps, we take a trip to London: there I see a few old friends whom I used to know in my livelier days. Young men, you know, will be young men; and therefore I was, like the rest, a little gay, perhaps: but we now lead, as I have just told you, a plain; simple, innocent life, here in the country

M. Let me ask only one more question: you have children and servants; what is your course in respect to them?

G. My boys go to a public school, and the master tells me that they come on very tolerably in their learning. As to my eldest girl, she plays very prettily on the harpsichord; and my second boy, they say, will be a scholar, for he takes a great pride in learning. You cannot think how angry he becomes, if his eldest sister performs her lesson any better than he. The governess, you know, tries to keep up this spirit; for though it makes the children fall out a little, it is a great help to them in their learning.

M. And as to your servants?

G. O, my dear Sir, servants are a sad plague; I wish I had nothing to do

with them; but they are a necessary evil. As to coachmen, they all like a little liquor: I am afraid we shall lose our lives on some night or other, when we are coming home from the races: and grooms are much the same: I am always changing them. Footmen are but little better; they all league together, and it is only when they quarrel that one hears how one is cheated. And then the upper servants are feed by all the tradesmen. I am told, that the poundage is immense; but there is no detecting it. In short, there is a sad want of principle among all the lower order of people in this country. These things were much better formerly; but the lower people now grow saucy, and my opinion is, that they ought to be kept down.

M. My good friend, your conversation has much affected me. I thank you for your openness. I fear, however, that, instead of coveting to know your faults, you have been pleasing yourself with your imagined innocence; and yet the mischief which you spread is incalculable. It is you, Sir, who are contributing to lay prostrate the morals of this county. I trace in the recital which you have given, the remoter causes of many a vice. Your servants, you say, cheat you of your due. I wish you did not cheat God of his due. This is the foundation of that unsuspected evil which you are doing.

G. Doctor, pray keep your temper: this language is intolerable. Do you mean to compare me with my own drunken coachman, or with the villain of a servant who is always cheating me?

M. Pardon me, Sir, if I was intemperate. The emotions of my mind overcame me. I mean, Sir, not to offend, but to conciliate.

G. Pray, Sir, explain what you mean: for (I will be calm also) it is impossible to comprehend you. Do you intend to say, that a coachman who is to drive his master's family, does not do wrong in making himself drunk upon the coach-board?

M. Drunkenness is a vice,---a great vice; but there are other sins of which we ought to beware.

G. Why, now, what is the greatest crime in the world, in your estimation?

M. It is perhaps difficult to say.

G. Is it theft?

M. No; not perhaps the greatest.

G. Is it adultery, or murder?

M. I cannot say.

G. Not murder! O, you are thinking again of infidelity. Well, it is blasphemy, perhaps, and atheism?

M. That was not the subject of my meditation.

G. What was it, then?

M. It was *inconsideration.*

G. Inconsideration! what in the world possesses you? Inconsideration a crime? a greater crime than theft, murder, blasphemy, or atheism?

M. Why, Sir, it may be the parent of murder; it may be the cause of atheism; it may become the source of a thousand wrongs and robberies.

G. I wish you would make this out.

M. Permit me to guard myself. I do not mean, by inconsideration, that momentary inattention into which a man may easily fall; but the habit of not considering any one principle of right or wrong, in what we do.

G. Some men are not of so reflecting a turn as others.

M. Sir, the inconsideration I mean is not a want of all reflection. There is such a thing as consideration of our own rights, interests, and pleasures; and inconsideration respecting the rights, interests, and happiness of others.

G. You seem to me to be very particular as well as severe in your opinions. You speak of me, as if I had been committing some crime every day of the year, instead of leading the harmless life I am used

to; and I must demand that you will explain yourself?

M. It will not be difficult to do so, if you will condescend to bear with me.

G. Bear with you, Sir! I beg to know what part of my conduct you can find fault with?

M. Will you allow me to reason on Christian principles?

G. O, by all means; on any principles you please. I only beg that they may not be immoral principles.

M. It is a principle of Christianity, that man is a creature of God.

G. Certainly.

M. And that he should do his Maker's will.

G. I do not deny it.

M. At all times.

G. Do you mean that he should never do any thing which he likes? that he should take no pleasure or amusement? You say, that a man ought to be always doing his Maker' will. And am not I always doing it—I mean, provided I do no harm?

M. It is your Maker's will that you should do good—

G. Well, then, if I am not doing harm, I presume that I must be doing good.

M. And the greatest possible good.

G. Why, now, you require a man to be perfect.

M. I require him to aim at perfection.

G. O, you carry things too far. You would make a man melancholy. You would drive him mad by your doctrines of perfection; whereas I am for taking the world as it is. Providence never intended that we should be perfect, and therefore has not made us perfect.

M. Men agree well enough to aim at perfection in other things. The painter is glad to copy from the most perfect portrait which he can find. You, if you train a horse, wish to make him the best possible hunter; and when you give a ball, you long to be, without exception, the most popular man in the county. The truth is, that you are in earnest in those matters, and your earnestness secures you from the error into which you fall in the concerns of religion. If you were as earnest in wishing to be good, you would aspire after perfection, though you could not attain to it.

G. I should think myself very vain, if I were to dream of aiming at perfection in religion.

M. It is the way not to be vain. At present you are but too vain of your goodness. If you reflected what the perfection of duty was, and were used to aim at it, you would feel how far you fell short; and you would not talk, as you have just been doing, of the innocent life you are leading. I am afraid that you do not so much as endeavour to please your Maker; but trust that he will be pleased at the last, though you never aimed to please him. You live to please yourself; that is your great principle of action.

G. Please myself! to be sure I do. Is not a man of independent fortune to please himself? Who is to please himself, if such a man as I may not?

M. Your fortune, Sir, as well as every other possession, is a talent entrusted to your stewardship, which is to be employed in doing the utmost possible good: for that is the will of your Creator. You are independent of your fellow-creatures; but not of him.

G. Do you mean, then, that a man of fortune, like me, is no better off than a man of no fortune?

M. He is better off, if he uses his fortune as God commands; for he is then faithful over many talents. If otherwise, his delinquency is greater than that of others. Let me explain myself. Suppose you were to send your servant on a journey, giving him a bag of money, which he was to expend on the business on which you sent him: would you not require an account of his expenditure when he returned?

G. Certainly.

M. But suppose him to tell you, on his return, that he had laid out all your money on himself?

G. If it was *my* money, I should say he was a rogue.

M. Suppose he should plead, that he was inconsiderate; that it had never occurred to him that it was yours; that he quite forgot that he was employed on your business; and that he saw a number of other servants, who all agreed to lay out their masters' money on themselves exactly in the same manner?

G. I should say, as before, that he was a rogue—a great rogue; and, moreover, a most impudent fellow; and that he ought to be made an example of.

M. Allow me to be grave. We are all servants of God. I will prove my saying by a quotation from the highest authority. "Occupy till I come"—"Thou shalt give an account of thy stewardship"—"A certain man went into a far country"—

G. What do you mean, then, that all my fortune which my father gave me is to be laid out in what you call doing the utmost possible good; and that I am not to have a farthing of it? Do you hold, that I and my family should starve; and that our three thousand pounds a-year ought all to go to the poor; for that, as I suppose, is what you intend, by saying that I must do the utmost possible good with it?

M. No, Sir; that would not be doing the utmost possible good. If you send a servant from home on your business, you do not require him to starve himself on the road; but you allow him to take out of your money his own reasonable expenses.

G. Well; and what part, then, of my fortune do you mean to afford me for my reasonable expenses?

M. Whatever is necessary to sustain that rank in society, by means of which you may extend your usefulness; whatever is necessary for carrying on your plans of doing good.

G. This is a most ingenious fancy of yours. 'Tis very hard, indeed, if I am to be no better off than one of my own servants.

M. We are all accountable creatures; and this is, therefore, no new fancy. A certain man, says an old-fashioned book, went into a far country, and he called his servants together, and he gave to one ten talents, and to another five, and to another one. Some, we read, were faithful to their trust, and improved their talents, while one buried his; that is, he made no use of it: and thereupon, says the same book, his lord was wroth, and delivered him over to the tormentors; while those who had improved their talents were bid to enter into the joy of their lord.

G. You are very severe, indeed, my dear Doctor.

M. You mistake the matter: there is no more severity in employing our talents in doing good, than in turning them to our own foolish and unprofitable uses.

G. But you do not mean that it is positively wrong to do as we like, provided we hurt nobody.

M. Hurt nobody! A man who, like you, thinks of none but himself, is always hurting everybody.

G. Why now, I repeat, that I never hurt anybody in my life. To say the worst of me, I am nobody's enemy but my own.

M. O, Sir, you little know the extent of the mischief which your selfish and inconsiderate life causes.

G. Mischief! how?

M. For instance: you got fifteen or twenty votes for your friend at the last election, did you not?

G. Yes; for he and I are intimate, and I ought to serve my associate.

M. Did you know who was the other candidate?

G. I think it was a good sort of man: far be it from me to say a word against him: but he was no acquaintance of mine; no, not in the least.

M. This competitor of your friend was invited, as I have heard, by some of the most virtuous men in the county, to stand forward to serve his country in parliament, as a man particularly qualified for the station. He refused to countenance the system of excess which the other had introduced into elections. It is by those scenes of drunkenness that your servants are debauched, and your coachman has been initiated into his evil habits. You are, therefore, chargeable with a share of all the evil which results. Again, Sir. Your friend, whom you, for the mere vanity of the thing, have so zealously served, is at this time, as I have heard, betraying the interests of his country for the sake of his own: so that you have also mischievously assisted in placing in the seat of power the man whom you ought to have opposed.

G. You throw a new light on this subject. Well, but I never meant to hurt my country, nor to promote drunkenness; and therefore I am not to be blamed.

M. You were inconsiderate: that is, as I said before, you considered yourself; you considered the advantage and honour of being familiarly acquainted with your member; but you did not consider your country. This is the inconsideration of which I was speaking.

G. But, surely, you will not make so much of a few votes at an election?

M. Is not your influence a talent for which you are accountable to God, as well as for the use of your money?

G. This is carrying things very far, indeed.

M. Let us touch on another point. You and your club opposed the cutting of a canal, because it would spoil your garden. Did you consider how much that canal would have cheapened the price of coals to the poor? Here was another instance of inconsideration. You considered yourself, but not the poor.

G. You are very sharp in finding out mischief that I have done. I see you are for loading me with a world of guilt.

M. But let us come to your motives.

G. O, Sir, I had no particular motive, one way or the other.

M. Every man has a motive for every thing he does.

G. Motive! why, yes, I meant to serve my friend in the one case, and to prevent my garden from being spoiled in the other.

M. If you examine your heart, you will perhaps find in it a motive behind this. You wished to serve your friend the knight of the shire. Why did you wish to serve him? Because, by serving him, you strengthened your intimacy: you grew familiar with a reputable family: your estimation rose in the county. Vanity, vanity, will be found, I fear, to have been a leading motive of all your actions. Vanity is the common principle of men who are inconsiderate. It dictates all they say; it prompts every thing they do: it explains their whole conduct. Vanity, Sir, made you quit business, and choose a situation where you might fall in with men of the higher class. Vanity has dictated the choice of your society. Vanity has suggested your yearly ball, and your very acts of condescension to your guests.

G. Now, I assure you, I have had no particular motive for most things in my conduct. I hardly know myself what it is that actuated me.

M. Various motives may operate, some drawing one way, and some another; but, generally speaking, vanity, as I suspect, has turned the scale.

G. I should be very sorry to be thought so vain a man as you represent me.

M. The fear of being thought vain, is one of the proofs of vanity.

G. Why, you delight in blackening my character. I assure you, I am one of the best men in the parish. Everybody has a little vanity about him, though everybody

wishes to hide it. You may hunt the world over, but where will you find a man of the principles you speak of? You must unmake men, Sir, and make them over again, if you would have them to be such as you are wishing for: they are not to be found. Every man follows his interest, and his credit, and his pleasure: he is all for himself, to be sure. One man may follow these more directly, and another more indirectly and covertly; but that is all the difference. You little know the world. I defy you to find such sort of men as you speak of. They would, I grant, be very good; but there are none of these good men in the world.

M. I thank you for your observation: you have now confuted your own argument; and I have only to remind you that you have done so. You said, "Suppose a man to be already a good man, without being a Christian:" that is the point which we have been discussing. You then said, "Suppose he should be such a man as I am, would he, in that case, need Christianity?" You now tell me, that good men are not to be found; that at least you know of no such men in your circle. Now, I agree with you, that men in general are selfish, vain, and corrupt; or, to say all in one word, are inconsiderate; considerate for themselves, inconsiderate for others. I exactly agree with you, that a man must as it were be unmade, in order to become good. And now, Sir, I add, that it is the business of Christianity thus to renovate him. What is that rite of baptism which you wish to see your child partake, but a confession, that, "being by nature born in sin, we need a new birth unto rig[illegible]ousness?" You invited me, Sir, to come next week to baptize this child. You told me that he is to be educated in the Christian religion; but you declare your unbelief in that religion, when you represent this moral renovation to be impossible.

G. Well, Sir, good morning to you. So I see that you are indisposed to baptize my child. Good morning to you.

M. I beg you to understand me.

G. No, Sir; good morning to you. I wish you good morning. every body, as I said before, has a right to his own opinions: you have yours, and I have mine. So, good morning to you. Perhaps I may think a little more on this subject. But you have been free, let me tell you. Once more, Sir, good morning.

(To be continued.)

To the Editor of the Christian Observer.

I DO not remember to have seen in your volumes any allusion to Mrs. Grant's "Letters from the Mountains." I lately met with that work, and was so much struck with the first passage which caught my eye, that I was induced to read the whole. The views which it gives us, of the character of its author, is particularly interesting. In her there appears to be combined a strong and cultivated understanding, a lively imagination, sound judgment, an active and energetic mind, delicate taste, and exquisite sensibility; the whole accompanied by a deep impression of the importance of religious truth, and a quick perception of moral beauty or deformity: and these rare and somewhat opposite qualities, being exhibited, not in solitary contemplation, or in speculative pursuits, but in the busy concerns, and amidst the distracting cares and afflictions of a numerous family, render this production not merely interesting, but, as it appears to me, highly useful. I do not deny that there may be pointed out, in the course of Mrs. Grant's correspondence, sentiments which are questionable at least, if not objectionable; and that the reader is frequently disappointed by the omission of those references to religious principle which the occasion seems to require, and which, from Mrs. Grant, he thinks he has a right to expect. Still the practical

good sense and right feeling which pervade these Letters, entitle them to general perusal. I was particularly pleased with Mrs. Grant's remarks, on a subject which has lately occupied much of the attention of your readers: I mean the subject of female improvement. They were drawn from her by the perusal of Mrs. Woolstonecraft's celebrated work on the "Rights of Women;" and they seem to me to furnish one of the best antidotes to the poison of that work which have yet appeared. I therefore venture to solicit a place for them in your miscellaneous department. Their insertion will not be the less seasonable, because Mrs. Grant's observations on the capabilities of her own sex are followed by some strictures on the spirit which animates that set of modern reformers, who would discard religion, if they could, from any participation in the work of reform.

Yours,

S.

"I have seen Mary Woolstonecraft's book, which is so run after here, that there is no keeping it long enough to read it leisurely, though one had leisure. It has produced no other conviction on my mind, but that of the author's possessing considerable abilities, and greatly misapplying them. To refute her arguments, would be to write another and a larger book; for there is more pains and skill required to refute ill-founded assertions, than to make them. Nothing can be more specious and plausible; for nothing can delight misses more, than to tell them they are as wise as their masters. Though, after all, they will in every emergency be like Trinculo in the storm, when he crept under Caliban's gaberdine for shelter. I consider this work as every way dangerous. First, because the author to considerable powers adds feeling, and I dare say a degree of rectitude of intention. She speaks from conviction on her own part, and has completely imposed on herself, before she attempts to mislead you. Then, because she speaks in such a strain of seeming piety, and quotes Scripture in a manner so applicable and emphatic, that you are thrown off your guard, and surprised into partial acquiescence, before you observe that the deduction to be drawn from her position is in direct contradiction, not only to Scripture, reason, the common sense and universal custom of the world, but even to parts of her own system, and many of her own assertions. Some women of a good capacity, with the advantage of superior education, have no doubt acted and reasoned more consequentially and judiciously than some weak men; but, take the whole sex through, this seldom happens; and were the principal departments, where strong thinking and acting become necessary, allotted to females, it would evidently happen so much the more rarely, that there would be little room for triumph, and less for inverting the common order of things, to give room for the exercise of female intellect. It sometimes happens, especially in our climate, that a gloomly, dismal winter day, when all without and within is comfortless, is succeeded by a beautiful starlight evening embellished with Aurora Borealis, as quick, as splendid, and as transient, as the play of the brightest female imagination. Of these bad days, succeeded by good nights, there may, perhaps, be a dozen in the season. What should we think of a projector, that, to enjoy the benefit of the one, and avoid the oppression of the other, should insist that people should sleep all day, and work all night, the whole year round? I think the great advantage that women, taken upon the whole, have over men, is, that they are more gentle, benevolent, and virtuous. Much of this only superiority they owe to living secure and protected in the shade. Let them loose, to go impudently through all the justling paths of

politics and business, and they will encounter all the corruptions that men are subject to, without the same powers either of resistance or recovery: for the delicacy of the female mind is like other fine things; in attempting to rub out a stain, you destroy the texture. I am sorry to tell you, *in a very low whisper*, that this intellectual equality that the misses make such a rout about, has no real existence. The ladies of talents would not feel so overburdened, and at a loss what to do with themselves, if they were not quite out of the common course of things. Mary W., and some others, put me in mind of a kitten we had last winter, who, finding a small tea-pot without a lid, put in its head, but not finding it so easy to take it out again, she broke the pot in the struggle; her head, however, still remained in the opening, and she retained as much of the broken utensil round her neck as made a kind of moveable pillory: she ran about the house in alarm and astonishment: she did not know what was the matter; felt she was not like other cats, but had acquired a greater power of making disturbance, which she was resolved to use to the very utmost, and so would neither be quiet herself, or suffer any one else to remain so. I leave the application to you. Our powers are extremely well adapted to the purposes for which they are intended; and if now and then faculties of a superior order are bestowed upon us, they too are, no doubt, given for good and wise purposes, and we have as good a right to use them as a linnet has to sing; but this so seldom happens, and it is of so little consequence whether it happens or not, that there is no reason why Scripture, custom, and nature, should be set at defiance, to erect up a system of education for qualifying women to act parts which Providence has not assigned to the sex. Where a woman has those superior powers of mind to which we give the name of genius, she will exert them under all disadvantages. Jean Jacques says truly, genius will educate itself, and, like flame, burst through all obstructions. Certainly in the present state of society, when knowledge is so very attainable, a strong and vigorous intellect may soon find its level. Creating hot-beds for female genius, is merely another way of forcing exotic productions, which, after all, are mere luxuries, indifferent in their kind, and cost more time and expence than they are worth. As to superiority of mental powers, Mrs. W. is doubtless the empress of female philosophers: yet what has she done for philosophy, or for the sex, but closed a ditch to open a gulf? There is a degree of boldness in her conceptions, and masculine energy in her style, that is very imposing. There is a gloomy grandeur in her imagination, while she explores the regions of intellect without chart or compass, which gives one the idea of genius wandering through chaos. Yet her continual self-contradiction, and quoting with such seeming reverence that very Scripture, one of whose first and clearest principles it is the avowed object of her work to controvert; her considering religion as an adjunct to virtue, so far and no farther than suits her hypothesis; the taking up and laying down of Revelation with the same facility; make me think of a line in an old song—

"One foot on sea, and one on shore,
To one thing constant never."

What, as I said before, has she done? Shewed us all the miseries of our condition; robbed us of the only sure remedy for the evils of life, the sure hope of a blessed immortality; and left for our comfort the rudiments of crude, unfinished systems, that crumble to nothing whenever you begin to examine the materials of which they are constructed. Come, let us for a moment shut the Bible, and listen to Mary. Let us suppose intellect equally divided between the sexes. We may deceive the understanding

but it would be a very bold effort of sophistry to impose on the senses. We know too well that our imaginations are more awake, our senses more acute, our feelings more delicate, than those of our *tyrants*. Say, then, we are otherwise equal. These qualities or defects would still leave the advantage on their side; we should much oftener resolve and act, before we called reason to counsel, than they would. Besides, I foresee that the balance will go in the old-fashioned way at last, if Mary carries her point. When the desired revolution is brought about, will not the most sanguine advocates of equality be satisfied, in the first national council, with having an equal number of each sex elected? Now, I foresee when this is done (as girls, or very old women, will not be eligible for the duties of legislation, and mothers have certainly a greater stake in the commonwealth), a third part of the female members will be lying-in, recovering, or nursing; for you can never admit the idea of a female philosopher giving her child to be nursed. Whatever other changes may be found proper, I hope they will retain the woolsacks in the upper house, and add some more. The membresses of course will bring their infants into the house: this will interrupt no debate; for children that suck in philosophy with their milk will not cry like the vulgar brats under the old *régime*; but may possibly sleep during a long debate, and then the woolsacks will be very convenient to lay them upon. There is no end either of reasoning or ridicule on this truly ridiculous subject. If the powers of a very superior female mind prove so inadequate to its own purposes when thus absurdly exerted, what will become of those who adopt her vanity and scepticism, without her knowledge and genius to support them? To conclude: I see 'tis a great custom now for people to dabble in scepticism and speculative impiety, keeping all the while a slight hold of their original principles, that they may return when they please, as if *thus far and no farther* belonged to finite nature. Yet these same people would be very unhappy, if they saw their young children going out of their depth into a current, trusting to a slight hold of a twig on the brink; though the worst that could happen, in this latter case, were only drowning. In fact, the Bible is or is not the charter of our salvation: it is necessary both for our peace of mind and consistency of conduct, that we should either believe or not believe it. The nature of the subject admits no wavering; it is all true, or all false. Let us then seriously regard the most important object that can ever be presented to our view. These truths must be either wedded or renounced. If we mingle daring innovations and unwarranted practices with a feeble and dubious belief, haunted with pungent remorse or gloomy uncertainty, we shall not even enjoy the fleeting day that is passing from us. Let us then grasp hard our principles, or let them go. As the reformers manage, they have the fears without the hopes that religion inspires. Let us at any rate, in these important concerns, be guided by the common sense that directs us in ordinary bargains. Let us examine well what we are to get, before we part with what we have. My poor brains could never support the rotation of opinions which seems to delight some people here: they remind me of Hotspur, when he talks of living in a windmill. What a pleasing transition I am about to make, from those who believe too little to those who believe rather too much. With what delight and reverence I shall listen to dear Moome's *awe-compelling tales*, after all this farrago. Adieu! may you reap the fruits of steady principle, and consistent conduct, both here and hereafter.

"Farewel."

To the Editor of the Christian Observer.

THE following short poem is a production of Dr. Doddridge, and is not, I believe, included in his printed works. I have transcribed it from a manuscript of the Doctor's own hand writing, which was given to a relation of mine—Miss Elizabeth Scott—a lady of more than ordinary learning, with whom Dr. Doddridge was intimately acquainted, and whose talents were united with so much piety, that the author of the Memoirs of Pious Women had designed her a place in that honourable society, could her permission have been obtained to that purpose.

J. M.

***Paul's desire to depart, and be with Christ.*—Phil. i. 23.**

While on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with its clay,
And longs to wing its flight away.

Where Jesus dwells, my soul would be;
It faints my much-lov'd Lord to see.
Earth, twine no more about my heart;
For 'tis far better to depart.

Come, ye angelic envoys! come,
And bear the willing pilgrim home:
You know the way to Jesus' throne,
Source of my joys, and of your own.

That blessed interview how sweet!
To fall transported at his feet!
Rais'd in his arms, to view his face,
Through the pale beamings of his grace!

To view heav'n's shining courtiers round,
Each with celestial glories crown'd;
And, while his form in each I trace,
Belov'd, and loving, all t' embrace!

As with a seraph's voice to sing,
To fly as on a cherub's wing;
Performing, with unwearied hands,
A present Saviour's high commands.

Yet, with these prospects full in sight,
I wait thy signal for my flight;
For 'tis a heav'n begun, I know,
To love and serve my Lord below.

REVIEW OF NEW PUBLICATIONS.

Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching. By a BARRISTER. Parts I., II., and III.

A Letter to a Barrister, in Answer to "Hints, &c." By ROBERT HAWKER, D.D.

A Second Letter, in Reply to the Second Part of the "Hints, &c." By ROBERT HAWKER, D.D.

An Appeal to the Legislature and to the Public, in Answer to the "Hints, &c." By an EVANGELICAL PREACHER.

A Vindication of Evangelical Preaching. By JOHN STYLES.

IN entering upon our review of this controversy, we must commence by protesting against the misconstruction of our meaning. The contest is between the Barrister and that numerous and indefinite class of writers and preachers, whether Calvinists or Arminians*, whether churchmen† or dissenters, whom he is pleased to include under the general denomination of "*evangelical.*" It cannot be expected of us that we should have read *all* the works which may be considered as the production of *evangelical* writers: our praise, therefore, or our censure, must always be understood to be confined to the passage imme-

* Of the *methodists*, the Barrister observes in a note (Hints, Part III., p. 192.): "This sect was formerly divided into the Calvinistic and *Armenian* [*Arminian* we suppose]; and both parties were full of hate and hostility towards each other, as their controversial writings sufficiently testify. But of late years they have found it expedient to form a *coalition*; and the *establishment* has now to resist their combined force."

† "If," says the Barrister, "the *evangelical churchmen* are so fully convinced that man can do nothing of himself, &c."—(Hints, Part II., p. 20.)

diately under review: and, when we defend a scriptural doctrine, we must not be understood to defend all the explanations which may have been given of it, or all the inferences which may have been deduced from it.

The Barrister has raised up, as might be expected, a host of opponents. John Styles and Dr. Collyer (under the name of an "evangelical preacher") are perhaps the most able of his antagonists; and Dr. Hawker has engaged "to attend him, step by step," while he brings out the doctrines of evangelical preaching, and places them in all their bearings. Dr. Hawker has rendered an essential service to his cause, in tearing from the Barrister's face the mask, which he at first assumed, of a friend to the established church. In his first pamphlet the Barrister, though appearing in a somewhat "questionable shape," did not disclose his own creed; but, in his second, the secret escaped him: he talked of the "trinitarian *hypothesis*;" and used some other expressions sufficiently indicative of his sentiments; and Dr. Hawker, founding himself on these expressions, charged his opponent with being a follower of Socinus; confessing himself, at the same time, ready to retract the charge with pleasure if, in his next pamphlet, the Barrister should avow his belief in the divinity of Christ. A third part of the "Hints" has since appeared; and the Barrister has noticed the letter, but not the challenge, of Dr. Hawker. The conclusion is plain; the Barrister, while he professes to undertake the cause of the church, is in fact the advocate of Socinianism. This circumstance clearly explains his sneer at articles of faith "ready cut and dried;" his panegyric on Mr. Fellowes's "Religion without Cant;" and his observations on "mysteries," which we mean to notice more particularly in a subsequent part of our review.

It was natural, however, for Dr. Hawker to give the Barrister credit for his professions. The word of God is undoubtedly the authority to which we must ultimately refer in all religious controversies: but, when Dr. Hawker was impeached, before the *legislature* of his country, on account of the doctrines which he promulgated, it was surely a valid plea in bar to say, that he taught in conformity to articles, which that legislature sanctioned as the rule of faith, and required him to subscribe, as the "sine quâ non" of his admittance into holy orders. The Barrister might have joined issue on this plea, and have shewn (if such were the truth of the case) that Dr. Hawker had, in his preaching or writing, departed from these articles: but, in the true spirit of a special pleader, after *protesting* that he is "very far from admitting that the pernicious principles thus disseminated in society are legitimately drawn from those articles," he insists that "those who, for the sake of distinction, "claim for themselves exclusively---(Who are they, by the bye?)---the title of Gospel preachers and evangelical ministers, are bound to confirm them by that Gospel, which the evangelists have left upon record." (Hints, Part III., p. 105.)

In questions of religion, it is often material to observe the *temper* and *spirit* of the disputants. We pass over the elegant catalogue of "anti-moral evangelists," "Calvinistic methodists," "fanatics," "enthusiasts," "fools," "madmen," "blockheads," "pious pontiffs," "illogical and unruly saints," "bloated lay-priests," &c. &c. with which an attendance at the quarter-sessions perhaps enabled the Barrister to adorn his three pamphlets: our attention is attracted by something more specific than these generalities. Dr. Hawker being the individual principally attacked in the first part of the "Hints," and coming forward as the avowed opponent of the Barrister, in his first Letter, must be understood to be included in the general censure with

which the Barrister has filled *six pages* of his second pamphlet:—"I was prepared to expect all the low and senseless *ribaldry* which this sect of Gospel ministers *have* poured forth. I knew that with them abuse would supply the place of argument; and that *foul-mouthed calumny* would be substituted for serious investigation." (p. 4.) And again:—"They never think it necessary to produce evidence to substantiate their charges. With them, assertion supplies the place of authority; for it is with their *libels*, as with their doctrines, they consider *proof* as destroying the very essence of faith" (p. 5.); with various other observations in the same style, and the same spirit, which we have neither leisure nor inclination to transcribe.

In indictments for libels, it is the universal practice of the profession (and the wisdom of the law will not dispense with it) to specify the passages or passage on which the complaint is founded. From this practice, however, the Barrister, in this instance, found it convenient to depart; for however open to observation Dr. Hawker's first Letter may be on the score of egotism, he displays towards his opponent a truly Christian charity.

"It would be somewhat singular, to be sure,—and yet extraordinary things have happened,—if, in a cooler hour, your views should take a different turn, and you should find some of the consolations in the book you have so much despised, founded upon true scriptural arguments, to suit your own circumstances. In return for all your intended injury to me, whether you choose to believe it or not, I can truly say, the greatest evil I wish you is, that this may be your case." (Dr. Hawker's first Letter, p. 44, 45.)

The Barrister "expected" from his opponents "low and senseless ribaldry." We know not whether he judged of others by himself, or whether he relied on the poignancy of his satire, and the bitterness of his invective, as capable of overcoming even a Christian's patience: but miserably must he have been disappointed, on perusing Dr. Hawker's first Letter. He persists, however, in his charge—he aggravates it:—"Their contempt of morality is so extreme, that their vulgar vocabulary, ample as it is, can scarcely furnish them with epithets sufficiently abusive for its advocate." (Hints, Part II., p. 7.) This is a grave accusation, and required at least *some* proof. Dr. Hawker calls for proof.—"As far as I am implicated in this charge, I would beg to ask in what page or paragraph of my former Letter, or in any of my writings, are such calumniating passages to be found?" (Dr. Hawker's Second Letter, p. 14.)

A third part of the "Hints" has since appeared; and the Barrister, who complains of others that they never think it necessary "to produce evidence to substantiate their charges," has neither retracted, nor, as far as Dr. Hawker is implicated, attempted to prove his accusation. From *his* pages not a passage, not a syllable of "abuse" or "ribaldry" has the Barrister been able to produce. We leave it to others to judge on whom the charge of "foul-mouthed calumny" must rest; who they are that "never condescend to produce any evidence to testify that their invectives are not wholly without foundation." (Hints, Part II., p. 4.)

Were the Barrister and Dr. Hawker the only champions in the contest, and were we to judge of them by the spirit displayed in these pamphlets, applying to them our Saviour's golden rule, "by their fruits ye shall know them," we should not hesitate in giving our verdict. Christian morality consists not in *talking* about virtue, in declaiming against vice; but in *being* virtuous, in eschewing evil, in avoiding *falsehood*, in being patient, and meek, and *humble*. "He that *doeth* righteousness"—we thank the Barrister for the quotation—"He that *doeth* righteousness, is righteous." Not the son that said "Sir, I go,"

and went not; but he that went into the vineyard, did his father's will. A habit of *acting* virtuously improves, a habit of *declaiming* on virtue deadens, the moral sensibility.

Dr. Collyer's temper appears to be nearly entitled to the same commendation as that of Dr. Hawker: but John Styles occasionally displays too much of asperity, too much of the spirit of triumph. Of our brother reviewers, who have fallen under the Barrister's lash, we say nothing.

We pass on from the *spirit* displayed by the Barrister, to make a few general remarks on the *mode* in which he conducts his attack.

1. One artifice which he employs without reserve, is, to select and "garble," from the writings of his opponents, detached sentences, in which they have expressed the essential doctrines of Christianity in strong, perhaps in unguarded language; and then, suppressing the many earnest exhortations to holiness, as an indispensable evidence of true faith, with which the same writings abound, to charge them with deliberately sitting down to devise methods "to root all virtue out of society." From this calumny Dr. Collyer has amply vindicated Mr. Burder, and John Styles has triumphantly cleared Mr. Cooper, by quotations from their respective sermons: but the Barrister's zeal for the ninth commandment would not suffer him to retract a charge, though proved to be false. The defence of the "anti-moralists," he represents as amounting to this:

"You quote our deliberate doctrine, without pointing out our refutation of it in other places. You condemn and expose us, because we declare all obedience to the *moral law* of God to be vain and fruitless; and you omit to glean those passages in which we run counter to our own creed. Our works, from which you adduce your evidence against us, are sprinkled up and down with contradictions, which you do not give us credit for. You charge us with error and absurdity, but you do not take our inconsistency into the account. This, which is the sum and substance of their vindication, is as preposterous as it is evasive."—(Hints, Part III., p. 13, 14.)

We do not stop to inquire by what evangelical writer the Barrister has found it declared, that all obedience to the *moral* law is *vain and fruitless.* We do not at present enter into a discussion, on which we mean presently to touch, of the *consistency* of preaching "justification by faith only," together with the "*indispensable necessity of good works,* as the evidence of that faith:" we will, for the moment, concede to the Barrister, that these "anti-moralists" contradict themselves: that they refute their deliberate theories respecting the efficacy of faith by their practical exhortations to morality. Does not this clear them from the charge of "*pursuing the extirpation of morality?*" Such charges ought not to be lightly preferred; they require strong proof to substantiate them.

2. Another mode of attack to which the Barrister sometimes has recourse, is this: he selects passages really objectionable from writers whose works, on the whole, deserve commendation---for what mortal is at all times infallible?---He then represents these not only as fair specimens of the works from which they are extracted, but as conveying a just picture of evangelical compositions in general. Thus, because the "Pilgrim's Progress" contains some exceptionable passages; because the "Village Dialogues" afford instances of vulgar and illiberal and intemperate abuse of the established church; not only Dr. Hawker, but Mr. Burder and Mr. Cooper, and all who coincide with them in sentiment, are indirectly, if not directly charged, under the convenient generalities of "evangelists," "anti-moralists," "methodists," &c. &c. with the vulgarity of John Bunyan, and the coarseness and levity of Rowland Hill, and with that spirit of hostility to the establishment which is

betrayed in some dissenting publications.

3. Another weapon of attack, which the Barrister not unfrequently wields, is misrepresentation. He either states, as evangelical doctrines, tenets which his opponents distinctly disavow; or draws from those evangelical doctrines which they really hold, consequences which do not flow from them. Having conjured up phantoms, which have no resemblance to any thing human, he advances, in the genuine spirit of quixotism, to the charge; and when the aërial nothings of his own creation vanish at his touch, he fancies he has vanquished his foes, and chaunts pæans in honour of his victory. To give a few examples.---

"It would most obviously," says the Barrister, "be of prodigious benefit to the community, that all should be made to believe in this *evangelical* doctrine, that God made them originally sinful and depraved" (Hints, Part I., p. 12.), "Whereas," replies Dr. Hawker, "the truth is, that it is neither an evangelical doctrine, nor the language of the Bible. I believe I may challenge you to produce a single passage from any evangelical writer whatever, in which you can find it said, that *God made man originally* sinful and depraved."---(First Letter, p. 72.)

This challenge also, according to custom, the Barrister has passed by unnoticed. And what shall be said of such "*tirades*" as the following?

"Now it may be very evangelical to trace all this mass of enormity up to the Author of our Nature, as its first cause; but it is certainly not very prudent nor very pious, to preach in the ears of these profligate parents that this their shocking state of *depravity* is *original*, and not the effect of *acquired habit*; that they are sinners by *nature*, and not in consequence of *corrupt example* and *wilful misconduct*; because, having once taken this *Gospel*, it will furnish them with an unfailing apology for their vices, and send them back well satisfied to return again to their old haunts: for they will reason thus:---If to sin is *our nature*, then to sin is not blameable, any more than for a bird to fly, or a duck to swim, for it is their nature."—(Hints, Part I., p. 15, 16.)

And by what *evangelical* writer was the Barrister taught to trace any sin "up to the Author of our Nature?" The evangelical doctrine, as we have understood it, is this: that the corruption of our nature is to be traced to the "wilful misconduct," to the deliberate sin, of our first parent; that its restoration to holiness is to be ascribed to the free grace of God, to the influence of his Holy Spirit sanctifying the soul. Corrupt example, indeed, has a dreadful effect, in calling into action that proneness to sin which is natural to man: and *wilful* perseverance in sin hardens the heart, blinds the understanding, and leads on to higher degrees of iniquity: but we cannot, from these causes alone, explain that early *tendency* to sin, which we uniformly observe in children. If children lisp falsehood, ere they have witnessed a single violation of truth; if they give way to passion, while as yet they can express it only by violent gestures, and inarticulate sounds; if, in defiance of the most affectionate advice, in opposition to the most decisive exertions of authority, they are disobedient, obstinate, perverse; to what cause shall we ascribe it? We are satisfied with the plain doctrine of Revelation on this subject; and we are convinced, that the deeper men dive into that which is unfathomable, the more they will bewilder themselves and others.

Were it conceded to the Barrister, that we are sinners "in consequence of corrupt example and wilful misconduct," we should not be one step nearer to the solution of the problem of the origin of moral evil: it would still remain to be explained, why "corrupt example" has such an influence on the mind of man: it might still be asked, whether there is not something depraved in the constitution of a being so liable to be contaminated.

We feel, however, no inordinate curiosity to have this problem solved. Enough is revealed for every practical purpose---that, though we are by nature prone to sin, we have

offered to us the means whereby we may be renewed in the image of God, and enabled, by his grace, and the influence of his Spirit, to work out our own salvation; that if we diligently and faithfully use these means, we shall obtain, through the Divine mercy, eternal life; that, if we neglect them, we shall be consigned to everlasting torments; and that, by wilfully continuing in sin, we not only increase the bitterness of repentance, if we ever repent, but we also expose ourselves to the hazard of dying impenitent, and thus incurring eternal ruin. Surely, surely, this doctrine affords no apology for vice, no encouragement to sin! If Christ shed his blood on the cross to "cleanse us from all sin," and to "purify to himself a peculiar people zealous of good works," sin cannot but be "blameable;" it must be "exceeding sinful."

Another instance of the mode of attack now under consideration is afforded, by the Barrister's observations on *self-righteousness*. On this head, we may perhaps acquit him of *wilful* misrepresentation: for the meaning of *self*-righteousness, suggested by its *etymology*, is certainly that of *personal* righteousness ascribed to it by the Barrister; and though a moderate acquaintance with the writings of those whom he undertakes to censure would have apprized him, that they used the term not in that sense, but to express a *proud dependance* on our own righteousness, as *entitling* us to claim the reward of eternal life from the *justice* of our Creator; yet we are not convinced that we can fairly charge him with such a knowledge of his subject, as would suffice to convict him of *intentionally* mistating the doctrine of his opponents on this article.

But let us see how the Barrister reasons from doctrines truly stated. What is the conclusion which the "whole race of delinquents" are to draw from the doctrine, that "they can do nothing of themselves to help themselves?"—That they should pray to God, who is able and willing to save, to the uttermost, all who come unto him, is the answer of Revelation and of reason. Not so the Barrister.

"Their guilt cannot be *wilful*: for, if they *cannot* help themselves, the fault is in Him who could give the power, but withheld it." (Hints, Part I., p. 20.)

The logic is as absurd, as the conclusion is impious. If, when we cannot help ourselves, God offers to help and to save us, is not their guilt *wilful*, who reject his assistance? Is it not *their own* fault, that they perish? If a rope is thrown out to a sinking man, and, trusting to his own strength and skill in swimming, he refuses to lay hold of it, whose fault is it that he is drowned?

But the most gross perversion of which the Barrister perhaps has been guilty, is to be found in his paraphrase of the following passage of Dr. Hawker:—

"No sins are too great, no life too impure, no offences too great, or too aggravated, when once the weapons of sin are fallen out of his hands, to prevent the blessed influence of Gospel mercies."—Such is Dr. Hawker's language, as quoted by the Barrister. (Hints, Part I., p. 25.) And it is paraphrased thus:

"To the seducer: You have betrayed many that once were innocent, and have brought down many a father's grey hairs with sorrow to the grave; but, add one more victim—for your life cannot be too impure—and then take refuge in a Redeemer." (Hints, Part III., p. 33.) "To the robber——" But we forbear to shock our readers, by quoting that which we could not read without shuddering.

4. The last species of sophistry which we notice in the "Hints," is that of attacking the evangelical doctrines separately. A doctrine may be very pernicious, if inculcated by itself, which is very salu-

tary when taught in connection with others. Thus the doctrine of original sin, if taught otherwise than in connection with the atonement, must either drive the sinner to despair, or harden him in sin: and the doctrine of the atonement itself, if severed from that of sanctification by the Holy Spirit, may be converted into an encouragement to iniquity. By attacking, therefore, these doctrines separately, and suppressing that connection between them which constitute the excellence and perfection of the Christian scheme, the Barrister has furnished himself with plausible arguments, plausible to those, and only to those, who do not take a comprehensive view of the whole system.

After thus discussing the *spirit* and the *manner* in which this controversy has been conducted, it is time that we state to our readers the *subject* of the controversy. In this we have been probably anticipated. The Socinian, of course, attacks the doctrines of the Trinity, of Original Sin, of the Atonement, of Justification by Faith, of Regeneration by the Influence of the Holy Spirit:---his opponents defend them. He also censures the virulence with which some writers have traduced the character of the clergy. On this head a faint defence is made---the cause would not admit a better. A third object of the Barrister's attack is, the "Hibernian Society:" on this subject he has received, from Mr. Styles, a spirited and able reply.

Respecting evangelical doctrines, it is no easy task to analyse the desultory arguments of the Barrister. Sometimes he attacks the scriptural system itself; sometimes a statement of it which is not altogether defensible. His arguments, so far as they apply to the scriptural doctrines themselves, may, we think, be reduced to five: they are *new* doctrines; they are *not scriptural*; they are *irrational*; their *tendency* is *immoral*; they *actually* produce immorality and *vice*. We shall examine these objections one by one.

1. The Barrister complains, not perhaps without some justice, of the advantage gained by his opponents in assuming to themselves---(they do not *all* assume)---the title of evangelical preachers. The remedy, however, was in his own hands; and he has not failed to use it. It was only to prefix the word "*anti-moral.*" Call them anti-moral evangelists, and the spell is broken. Lest, however, this remedy should fail, it was adviseable for the Barrister to set up for an advocate of the *old* Gospel, and to charge his opponents with preaching a *new* Gospel. In executing, however, this scheme, it was surely unwise to express these *new* doctrines in the very words used by our Reformers two centuries ago. Did not the Barrister know that the collect for the second Sunday in Lent begins thus?---"Almighty God, who seest that we have *no power of ourselves to help ourselves.*" Or had he forgotten it, whilst he wrote the following passage?

> "When you have furnished the whole race of delinquents, of every description, with this doctrine, that *they can do nothing of themselves to help themselves*, they will soon follow it up to the conclusion to which it leads, that their guilt cannot be *wilful*; for if they *cannot* help themselves, the fault is in Him who could give the power, but withheld it."
> —(Hints, Part I., p. 20.)

We have already noticed the impiety of this conclusion, and, we trust, unravelled the sophistry by which the Barrister has endeavoured to support it; we quote the passage in this place, merely to shew how profoundly versed the Barrister is in the history of the doctrines which he attacks; how intimately acquainted with the Liturgy of the church, which he professes to defend.

That the doctrine of the Trinity was the ancient doctrine of the church, the late Bishop Horsley has established most triumphantly: and Dr. Hawker, in his Second Letter,

has proved, from the Thirty-nine Articles, that the doctrines of the Atonement, of Justification by Faith, of Regeneration, are not *new* doctrines. We might, if we pleased, on this subject, multiply quotations from our old Reformers,---even from Hooker, the "Anti-calvinistic" (as certain reviewers are pleased to style him) Hooker. But it were needless: for the doctrines under discussion cannot be *new*, if, as,

2dly, We shall endeavour to prove, they are scriptural. The doctrine of the Trinity, the Barrister has scarcely ventured to attack: he has sneered at it; he has quoted a few scriptural texts to prove, what no Christian denies, the Unity of God; and sits down satisfied that he has disproved the doctrine of the Trinity. We shall, therefore, leave it for the present to the many able defences which are already before the public; and the rather, as we have already laid before our readers, in the present number, some of the scriptural evidence for the divinity of Christ, and of the Holy Spirit.

Those, who undertake to deduce specific doctrines from Scripture, labour under this disadvantage: the *direct* aim of the inspired penmen was rather to renew the heart, than to inform the understanding, or to satisfy speculative doubts. They did not systematize: they taught doctrines, not with reference to any particular arrangement and symmetry of the parts, but with a view to the practical inference resulting from them. The essential doctrines of Christianity, however, are so connected with each other, that, when stated in the language of Scripture, they reflect light upon each other, and form a consistent whole. When we are told, that "*all* have sinned, and come short of the glory of God;" that "if we say we have no sin, we deceive ourselves, and the truth is not in us;" that "in Adam all die;" that "there is none righteous, *no*, *not one*:"—when it is revealed, "that, while we were yet *sinners*, Christ died for us;" that "when we were yet *without strength*, in due time Christ died for the *ungodly*;" that he "*bare our sins*, in his own body, on the tree;" that "he was wounded for our transgressions, and bruised for our iniquities;" that "the chastisement of our peace was upon him, and by his stripes we are healed;" that God "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;" that God "sent his son to be the propitiation for our sins; and not for our sins only, but also for the sins of the whole world:"—when it is declared, "by grace ye are saved *through faith*, and that *not of yourselves*, it is the gift of God, *not of works*, lest any man should boast;" that, "after the kindness and love of God our Saviour toward man appeared, *not by works of righteousness* which we have done, but according to his *mercy* he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that, being justified by his grace, we should be made heirs according to the hope of eternal life:"—when our Saviour himself declares, "ye must be born again," "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" and the apostle informs us, that "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature;" and declares, "it is God that worketh in you both to will and to do of his good pleasure:"—When we consider all these testimonies, in their relation to each other, and their connexion with the context, we are at a loss to imagine what further scriptural authority can be required in support of the doctrines of Original Sin, and of the Atonement; of Justification by Faith, and Sanctification through the influence of the Holy Spirit.

But the Barrister calls on those who may hereafter answer him distinctly to shew,---

"First, that it is not repentance and amendment of life to which the promise of pardon is made, but that the blood of Christ cleanseth from all sin; and, next, that this doctrine is authorized by our SAVIOUR, and that it is taught in HIS GOSPEL. This," he says, in a tone of triumph, "I call upon them to do. How they will acquit themselves of the task, remains to be seen. Let them not attempt to escape by quoting a few disconnected phrases in the Epistles, but let them adhere *solely* and stedfastly to that Gospel, of which they affect to be the exclusive preachers; and let them prove explicitly, from the EVANGELISTS, that doctrine which, as EVANGELICAL *ministers*, they deliver as the corner-stone of their creed."—(Hints, Part II., p. 53, 54.)

Without staying to inquire with what consistency an advocate of the church can reject those Epistles, which she declares to be canonical; or under what pretence any one can require explicit and *exclusive* evidence of *all* the truths of Christianity to be produced from those Evangelists, one of whom has recorded our Saviour's declaration to his apostles; "I have *many* things to say unto you, but *ye cannot bear them now*. Howbeit, when He, the Spirit of Truth, is come, he will guide you unto *all* truth;" the advocates of the Atonement may accept the Barrister's challenge. Did not St. John the Baptist point to the doctrine of the *sacrifice* of Christ, when he exclaimed, "Behold the Lamb of God, which taketh away *the sins of the world?*" Did not our Saviour himself reveal the same great truth, when, giving the cup to his disciples, he said, "Drink ye all of it; for this is *my blood*, of the New Testament, which is shed for many, for the remission of sins?" See, also, John iii. 14—17, vi. 51—58, &c. &c.

So far is there from being any ground for the insinuation, that the doctrine of the Atonement rests merely on "a few disconnected phrases," that the whole tenour of the reasoning used by the apostles is frequently founded on this doctrine; and when we are obliged to quote in its defence individual passages, they lose much of their force in being thus torn from the context. The Barrister also attempts to disprove, by quotations from Scripture, the doctrines which he has attacked. But these passages have been so often quoted for this purpose, and so often reconciled to the rest of Scripture, by evangelical commentators and others, that we should only be surprized at seeing such arguments again brought before the public, if we did not know---so unwelcome to the world is real religion!---that objections to it never become stale: after being urged and refuted ninety-nine times, they may be produced the hundredth time with all the charm of novelty.

3. But are these doctrines credible?

"As mysteries," says the Barrister, "cannot be made manifest, they of course cannot be understood; *and that which cannot be understood, cannot be believed*; and can, consequently, make no part of any system of FAITH; since no one, till he understands a doctrine, can tell whether it be true or false; till then, therefore, he can have no faith in it; for no one can rationally affirm, that he *believes* that doctrine to be true, which he does not *know* to be so; and he cannot know it to be true, if he does not understand it."—(Hints, Part III., p. 10.)

It is very mortifying to find that we must go to school again in metaphysics. We have to unlearn (what we had learned from Locke), that, though we cannot believe what is *against* reason, we may rationally believe, upon competent evidence, that which is *above* reason. "That which cannot be understood, cannot be believed!" By what power bodies fall to the earth, we cannot understand: therefore, that bodies unsupported fall to the ground, we cannot believe, even on the testimony of our senses! How the soul and body mutually act upon each other, we cannot understand; therefore we cannot believe

any connection to subsist between the soul and body!

But what is meant by "understanding a doctrine?" If by this is meant understanding the *terms* in which it is expressed,---in this sense, certainly, "that which cannot be understood, cannot be believed;" but if by "understanding a doctrine," a full comprehension is intended of its nature, extent, and bearings, then that which cannot be understood may be believed, and is believed; and that belief is acted upon in a thousand instances.

It is important, therefore, to examine what it is that we really know of the attributes of the Deity. We form certain notions of them by analogy; but, in fact, we know nothing of them as they are in themselves; we know them only in their *consequences* (and that is sufficient for every practical purpose), as they affect ourselves. We find knowledge in ourselves; we imagine a similar knowledge in God, embracing the whole of creation and the whole of time; and this we call the omniscience of God. But does not the omniscience of God differ from the knowledge of man in *kind* as well as in *degree?* We understand the *effects* which result from this Divine attribute; that the same justice will be executed on every thought, word, and action, whether secret or open:---but we do not understand the *attribute itself.* Let us try how this bears on the point under discussion.

That reward is the consequence of obedience to the Divine commands, and punishment of disobedience, is the idea which we form of the justice of God. But whether this reward and this punishment follow, as the natural consequences of obedience or disobedience; whether they *necessarily* follow, or may by any, and if by any by what, means be averted; are questions which unassisted reason cannot solve. If we look to our experience of the moral government of God in this world, we find that the poverty and the diseases of parents are frequently entailed on their offspring: that our happiness, and even our virtue, depend much upon others; on the precepts and example of our parents, on the education which they give us, on the society into which we are introduced: that the natural consequences of guilt are frequently borne by one person for another; by a parent, who, sacrificing his own comfort, pays the debts of an extravagant child, to the ruin of his own fortune; by the friend, who attends the sick-bed, and alleviates the sufferings, of one whose intemperance was the just cause of his illness. Is it then incredible, that the sin of Adam should have entailed on his posterity ruin and misery, corruption and weakness;—That God, rather than *immediately* renew in the children of Adam the innocence which he had lost, should have left their restoration to holiness to be effected by *means* of his own appointment; by the gift of his Holy Spirit to those who should pray for it with sincerity;—That he should pardon sin, not unconditionally, but on the terms of faith in Christ, and repentance toward God; a faith evidencing itself by the fruits of holiness; a repentance arising not so much from a dread of punishment, as from an abhorrence of sin;—That he should have appointed the death and sufferings of Christ to be the means of averting the punishment, which would otherwise be the inevitable consequence of every transgression; and faith in Christ, as the means by which each individual should avail himself of the benefit of that atonement?

If all this is not incredible, why may we not believe it upon competent evidence? "No one," says the Barrister, "can affirm, that he *believes* that doctrine to be true, which he does not *know* to be so." Is this to be endured, after all that has been written by metaphysicians,

and by *lawyers* too, on the distinction between knowledge and belief; on the various degrees of probability; on the different kinds of evidence? Would it be tolerated in Westminster-Hall, on a motion for a new trial? Let the Barrister try the experiment:—"My Lords, the jury did not *know* the prisoner to be guilty: it is true, the evidence was conclusive against him; but still the jury did not *know* him to be guilty: therefore they *could* not *believe* him to be guilty, and ought to have acquitted him!"

4. We proceed to investigate the *moral tendency* of the doctrines commonly called "*evangelical*:" for if prejudicial to morality, they cannot be consonant to right reason! they cannot be the doctrines of Revelation; and we must have made some mistake in our preceding reasoning. But here it is necessary carefully to distinguish between the doctrines themselves, and the perversion of them. There is something in human nature which taints and spoils whatever comes in contact with it; which abuses and perverts the best gifts of Providence. The sun, which was created to cheer and enlighten us in the performance of the duties of life, sees thousands, during one half of his course, slumbering on the bed of idleness: and the night, which was made for repose, is converted by myriads into a season of riot and intemperance. Reason itself, which was given to man to guide him in the paths of religion and virtue, is frequently employed to mislead the ignorant, to ensnare the unwary, to calumniate the innocent, and to vindicate the unjust. So it is with the doctrines of the Gospel: some misrepresent them to the ruin of others; and many wrest them to their own destruction. But, when rightly understood, and faithfully applied to the conscience, they humble the proud, speak pardon and peace to the penitent, threaten the ungodly, and satisfy those who "hunger and thirst after righteousness." Such at least is their *tendency*: where they fail to produce such effects, the fault is not with them; they are *not*, in fact, *believed*. If, while we *profess* faith in Christ, we allow ourselves in the habitual exercise of any known sin, "we deceive ourselves, and the truth is not in us." Can he indulge himself in pride, who is deeply convinced of the corruption of human nature, and of his own individual depravity; who sincerely confesses, that his sufficiency is of God, from whom cometh every good and perfect gift; who, from his heart, joins in the prayer of our church, "Almighty God, who seest that we have no power of ourselves to help ourselves?" Shall not he be merciful, who owes to the mercy of God his present existence, his hope of future happiness? Shall not he abhor sin, who believes, that by every sin which he commits, he crucifies Christ afresh? In short, by what more powerful motive can man be deterred from iniquity, and impelled to a life of righteousness, than by faith in the great truth of the Gospel, that Jesus Christ "his own self bare our sins in his own body on the tree, that we, being *dead to sin*, should *live unto righteousness*."

But the Barrister, as Mr. Styles has well remarked, is obnoxious to the same charge as he has brought against evangelical preachers: he promises to transgressors, upon bare repentance, the same blessings which Dr. Hawker promises upon faith in the atonement of Christ. Let us pause a moment, to inquire what such a faith implies; what feelings it is likely to produce in the mind of the real believer; to what line of conduct it may be expected to lead. How heinous must sin appear to him, who believes that, in order to expiate it, the Son of God himself came down from Heaven, and submitted to a painful and ignominious death! How

deeply must he be impressed with a sense of the love of God to man, who receives the Christian doctrine, "that, while we were yet sinners, Christ died for us!" And what effect will such a faith produce on his *moral* conduct! "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the *propitiation for our sins*. Beloved, *if God so loved us, we ought also to love one another.*"

Here, indeed, is a morality which has a life and a soul in it; which has motive as well as precepts; which interests the heart as well as the understanding; which impresses into its service every faculty of our nature, every amiable feeling, every generous emotion, by which man, in his fallen state, still exhibits marks of his high original. Here is a morality; not a cold, calculating morality, which chills, instead of refining, the passions given to us by our Creator; but a morality which calls forth our affections into activity, inspires them with celestial fire, purifies them from every base admixture, and directs them to their appropriate objects.

Had Christ merely offered pardon "to reformed penitents;" or had he even "died for us," "while yet we were sinners;" we might have glowed with gratitude; we might have *wished* to obey him; we might have *endeavoured* to keep his commandments. But our wishes would often have been vain; our endeavours often fruitless. We might have sunk into despondency; and, desponding, we might have yielded to temptation. But Christ, by his obedience to the law, obtained for us the gift of the Holy Spirit, to purify us from "dead works to serve the living God." This completes the scheme of man's redemption. Christ not only taught us our duty by precept and example; not only furnished us with adequate motives to the performance of it; but, by his Holy Spirit, he gives force and efficacy to those motives, creates a new heart within us, and enables us to attain to that holiness, which he requires of his people. What a refuge this against despair! What an encouragement to persevere in the paths of righteousness! What substitute does the Socinian scheme afford?

These doctrines, it is true, *may* be perverted, may be distorted—they have been perverted, they have been distorted---but on no system of logic can we hence infer, that they are not true, or that their tendency is not beneficial.

We will illustrate this branch of the subject by a quotation from Dr. Collyer, which, though not new, places in a clear light the distinction between the evangelical and Socinian systems.

"Evangelical preachers, no less than others, insist upon the necessity of good works, but with this distinction, not as the ground of acceptance with God, nor as the basis of their salvation. They reason thus: that the tree must be made good, before its fruit can be good: but they affirm, with equal reason and consistency, that when the tree *is* made good, its fruit, of necessity, *must* be good. Nor will they allow, that any man can be partaker of that *faith*, which excites both the derision and the contempt of the Barrister, 'who does not, by a correspondent purity of life and conversation, set it forth, and shew it accordingly.' They think love a more desirable, and at the same time a more permanent principle of action, than fear."—"They no less oppose themselves against the prevalence of evil; but they wish to make it hated for its own sake, rather than from fear of punishment; well knowing that on this last principle it may be restrained, without the love of it being destroyed; in which case reformation is at best partial, and is likely to be short."—(p. 15—17.)

Let us now hear Dr. Young; a name, we agree with the Barrister, "dear to religion and morality."---

"A pardon bought with blood! with *blood divine!*
With blood divine of Him I made my foe."

Again:

"Yet, for the *foulest* of the foul, he died;
Most joyed, for the redeemed from *deepest guilt!*"

This is rather strongly, not to say hyperbolically, expressed; but the poet probably had in his mind that affecting declaration of our Saviour, "There is joy in Heaven over one sinner that repenteth, more than over ninety-and-nine just persons that need no repentance."---But once more:

"Talk they of morals? O, thou *bleeding* love;
Thou maker of new morals to mankind;
The grand morality is love to thee."

Did the Barrister praise Young on *hearsay* evidence, without having read him? Or, when he wrote his "Hints," had he forgotten that the "Night-Thoughts" contained passages so subversive of the moral principle? Would he not well employ some of his leisure hours in purifying this valuable poet from lines so exceptionable, and furnishing the public with a "Family Young?"

But, 5thly, are these speculations upon the moral tendency of evangelical doctrines confirmed or refuted by experience? On this subject the Barrister quotes Mr. Fellowes:

"In *whatever* village the fanatics get a footing, drunkenness and swearing—sins which, being more exposed to the eye of the world, would be ruinous to their *great pretensions to superior sanctity*—will perhaps be found to decline; but I am convinced, from personal observation, that lying and dishonesty, that every species of fraud and falsehood-- sins which are not so readily detected, but which seem more closely connected with worldly advantage---will be found invariably to increase."--(Hints, Part III., p. 88.)

These he calls "just and striking observations." *Striking* they certainly are; for they completely overturn the Barrister's main argument against evangelical preaching. The "*fanatics*," it seems, make "great pretensions to superior sanctity." It is not common for men to *pretend* to that which is not highly esteemed by those among whom they live. The gambler does not rail against gambling with the dice in his hands; nor does the drunkard seek reputation at the alehouse by "*pretending*" to sobriety. The man of fashion does not declaim against the opera, or protest against the practice of duelling.—Why, then, should the *fanatics* "make great pretensions to superior sanctity," if among those who are the leaders of the party, and whose good opinion they value, *moral* virtue is vilified and held in "extreme contempt."

Let us now hear the evidence on the other side. "You complain," says Mr. Styles to the Barrister, "of the profligacy of our villages where evangelical preaching has been encouraged; but I can, from my own personal knowledge, most peremptorily contradict your assertion; and as it is mere assertion, I shall do no more." (p. 55). In his Appendix, however, he has done more: he has produced the following testimony from "a most unexceptionable witness *;" a Socinian, we apprehend, but who is too honest to support the cause of unitarianism by *falsehood*, and too consistent to employ *calumny* in pleading the cause of *morality*.

"I am acquainted," says this honest witness, "with *no place*, the manners of whose inhabitants are so unexceptionable (as far at least as a stranger is enabled to judge of them) as Anlwch; and the favourable opinion which I was led to entertain of them, on visiting the town last year, is confirmed by what I have observed at present. Not *a single instance* have I known of drunkenness; *not one quarrel* have I witnessed during two very crowded market-days, and one of them a day of universal indulgence, that I passed at this place; and I believe *no gaol, or bridewell, or house of correction*, exists in the town or neighbourhood. Most of the miners are *methodists*, and *to the prevalence of this religious sect* is chiefly to be attributed the good order that is so conspicuous."

"* Aikin's Tour through North Wales," p. 148.

Such is the effect produced by those doctrines, which the Barrister would have us consider as encouraging immorality, as swelling the Old Bailey Register, as filling our gaols, our bridewells, and our houses of correction!

But steady advocates as we are for the genuine doctrines of the Gospel, we are not prepared in every instance to defend the *manner* in which they are taught. The doctrines and the morality of the Gospel should never be separated: when its doctrines are preached, their practical tendency should always be enforced: when its morality is enforced, it should always be derived from Christian principles. Thus our Saviour, thus his apostles taught. We have seen the use made by St. Paul and St. John of the doctrine of the Atonement. Innumerable instances might be added, of the same mode of instruction. "If thy brother be grieved with thy meat, now walkest thou not charitably: destroy not him with meat, *for whom Christ died.*"—"If, then, ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—"What! know ye not that your body is the *temple of the Holy Ghost* which is in you, which ye have of God: and ye are not your own. For ye are *bought with a price:* therefore *glorify God* in your body, and in your spirit, which are God's."—"It is better, if the will of God be so, that ye suffer for well-doing than for evil doing. For Christ also hath once *suffered, the just for the unjust,* that he might bring us to God."

Such is the example which teachers in the present day ought to follow. But there are some, who separate the doctrines from the morality of the Gospel. It is not to our present purpose to censure those preachers, who, for Christian holiness, substitute a jejune, heathen morality, which has no reference to the peculiar doctrines of the Gospel, which derives no one motive from the sacrifice of Christ or the gift of the Holy Spirit. The controversy before us calls on us to notice rather those who run into the opposite extreme; who, in an excess perhaps of zeal for the precious truths of the Gospel, omit to enforce those practical conclusions, which are to be deduced from them; who spend so much labour upon the foundation, that they neglect the superstructure. We shall specify what appear to us the leading defects in their system of instruction.

1st, Some take a defective view of the doctrines of Christianity, and give to some parts of the system a prominence, a disproportionate magnitude, not sanctioned by the inspired penmen.

Thus Dr. Hawker, in his "Prop against all Despair," exalts, in our opinion, the doctrine, that "all sins shall be forgiven to the sons of men," at the expense of a doctrine which is of equal importance, and rests on the same authority—that "without holiness, no man can see the Lord." We are willing to give considerable weight to the defence pleaded by Dr. Hawker; and, had the Barrister attended to the title of the work, it might, we hope, have mitigated the virulence of his invective. The pamphlet, we are informed, by Dr. Hawker's first Letter, was published "in consequence of several distressing cases which" he "had met with in" his "daily occupation of visiting the sick, where" he "found a more than ordinary apprehension of mind lest their situations, by reason of sin, had precluded them from the hope of mercy." (Letter the first, p. 41.) The work is addressed "more especially" to "those perishing souls who fear they have sinned *beyond the possibility of pardon.*" And he desires his reader to put to himself this preparatory question: "Am I really awakened, under a solemn conviction of my sin and depravity, to an anxious concern for my salvation; *and is sin become my greatest burthen, and a deliverance from*

it my first and most earnest desire?" There is much, in all this, to disarm candid criticism: still we think this preparatory question should have been pressed home more strongly; the sinner should have been cautioned, before he applied to himself the consolations of the Gospel, to examine himself strictly, whether he really *hated* sin as an offence against God, or whether he only *dreaded* it as bringing down punishment upon himself. He should also have been warned, that he must, should his life be prolonged, devote that life to the service of God, and, by his zeal for good works and his practice of holiness, prove his faith genuine, his repentance sincere, his gratitude to Christ that "died for him" warm and active. Of all this, however, we find nothing in this "Prop against all Despair."

2ndly, A fault, nearly allied to the preceding, is that of drawing from scriptural doctrines inferences which the general tenour of Scripture does not warrant.

Thus, because we are not able of ourselves to help ourselves, Dr. Hawker declares, that he will not "recommend human nature to exert itself in acts of moral virtue *towards their own salvation*" (Solemn Questions for Serious Christians, as quoted by the Barrister, "Hints," Part the 1st, pp. 8, 9). We do not fully understand what vindication Dr. Collyer meant to suggest for this passage, by printing the last four words in Italics: and we would advise Dr. Hawker in future to follow more closely the example of our Saviour, who commanded his disciples to "*strive* to enter in at the strait gate:" and that of the apostle, who *exhorted* the Philippians to "*work* out" their "own *salvation* with fear and trembling;" for the very reason which deters Dr. Hawker from such exhortation;—"for it is God that worketh in you, both to will and to do of his good pleasure." (Ch. ii. v. 12, 13).

3dly, Some preachers *omit* to insist on the necessity of holiness: and some few even insinuate that it is not the proper business of a sermon to enlarge upon such a topic, or speak of morality as something which may exist unconnected with religion. It is a favourite plan with some teachers, to paint in the strongest and most glowing colours which their imagination can suggest, a man who conscientiously performs every duty. They describe him as a good father, an affectionate husband, a kind friend, a useful member of society; as amiable in his manners, and benevolent in his disposition and temper; as sober, temperate, chaste, honest, and charitable; as regular and devout in private and public worship;—in short, as wanting *nothing but faith*. We confess we seriously doubt whether *such* a character ever *did*, or *can* exist; whether such *consistent* excellence can be found in unregenerate man, can subsist without faith. If it can, what becomes of the doctrine of original sin? "Do men gather grapes of thorns?" Christ himself has told us, "by their fruits ye shall know them." When therefore such fruits appear in a holy life and conversation, we should consider them as evidence of the grace of God operating on the soul, though the happy individual may not have learnt to systematize the religion which he practises.

But what apology can be offered for such doctrine as the following? "It is the common maxim to endeavour to extenuate an offence, by pleading the never having done it before, and the hope of not falling into it again. But with God the plea differs. The *greatness* of our *sin* pleads with the greatness of divine mercy" (Dr. Hawker's Prop against all Despair, pp. 20, 21). We really shudder at such language. Many, we fear, of those, into whose hands this pamphlet is likely to fall, will conclude, that, if "the greatness of their sin pleads with the

greatness of the Divine mercy," they ought to "continue in sin, that grace may abound," to aggravate their wickedness, that they may have a greater claim on the mercy of God. We think Dr. Hawker would have given more salutary counsel, if he cautioned those to whom he offered a "Prop against Despair," not to rest on a broken reed: if he had warned them that sin leads to sin; that perseverance in ungodliness hardens the heart, separates us from God, and renders more difficult our return to holiness; that if, in the end, we are converted and saved, it will not be without first drinking off to its very dregs the cup of repentance, in which every individual sin forms a bitter ingredient. The reader will easily perceive how vast the separation is between the doctrine as stated by Dr. Hawker, and the doctrine which should affirm that *the greatness of our guilt in our own eyes*, pleads with the greatness of Divine mercy. For this is only to say, in other words, "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

But a still more prevailing fault, is that of omission. There are those, who, though correct in their own views of the indispensable necessity of holiness as the evidence of a genuine faith, yet, in their preaching, keep back this most important doctrine. They do not declare "the whole counsel of God." They think it sufficient to aim at the regeneration of the heart, satisfied that good works will flow from it as a necessary consequence. They seem to forget that it is an equally important duty intrusted to the ministers of God, to warn their flocks that they deceive not themselves, to assure them that "faith without works is dead," and that "he that doeth righteousness is righteous." This was the mode of teaching which both our Saviour and his apostles adopted; and who shall dare to disregard their example?

Dr. Hawker's works, we think, are open to exception on this ground. In a pamphlet called "the Spirit's Work in the Heart," he has said nothing on the doctrine of sanctification by the influence of the Spirit. In a tract entitled "Union with Christ the only possible Means of enjoying Communion with God; or, an Answer to that interesting Question, What is the truest Preparation in those who come to the Lord's Supper," not a word is said in favour of *holiness*, as a fit preparation for the communicant. And in Dr. Hawker's "Guide to the Ordinance of the Lord's Supper," the reader's attention is not once turned to that *progress in holiness* which ought to be ever chiefly held in view as a blessing to be sought in the faithful reception of the body and blood of Christ, as well as in all the other means of Grace. We are far from charging Dr. Hawker with denying or disbelieving the inseparable connection between the faith that justifies, and the holiness by which that faith is evidenced: we admit that he has averred his conviction of the doctrine: but we complain, that, in his system of Christian instruction, it is thrown too much, if not entirely, in the back ground; it is not insisted on with sufficient frequency, or with proportionable earnestness; and when we reflect on the proneness of man to adopt any substitution for personal righteousness, we think this mode of teaching has a dangerous tendency to encourage (what may be very far from Dr. Hawker's intention) antinomianism.

In the same sense we would be understood, when we complain of a serious omission in Dr. Hawker's Paraclesis. In a "Review of the Evidences of the renewed Life," we expected *progressive holiness*, "a pressing forward to the mark of our high calling," to appear in the front of the array. But on this subject Dr. Hawker has said nothing distinctly: something, indeed, we find hinted of a hatred to sin; and the contest be-

tween the flesh and the spirit is treated of as a distinct evidence of a renewed life: but of the *victory* of the regenerate man over his sins, of his subjugation first of one evil passion and then of another, of the "pulling down of strong holds," we hear nothing, or nothing as we ought to hear.

4thly, A more dangerous error among some preachers is that of overstating, perhaps mistating, the doctrines of Scripture.

Though we are "justified by faith" and not by works, we know of no scriptural warrant for the position of Dr. Hawker, that the saints are "to receive the reward of their Redeemer's merits" (Union with Christ, p. 28.): but we are assured that all shall "receive according to the things done in the body."

According to Dr. Hawker, as quoted by the Barrister (Hints, part 2nd, p. 39, 40), "even repentance and faith are never supposed as a *condition* which the sinner performs to entitle him to mercy, but merely as evidences that he is brought to and hath obtained mercy. They cannot be the *conditions* of obtaining salvation." Dr. Hawker, in this passage, seems to use the word *condition* in the sense ascribed to it by Mr. Styles, "as that which procures the favour of God, and *entitles* a sinner to justification, pardon, and all the blessings of the new covenant." In this sense, we agree with Mr. Styles, "repentance is *not* the condition upon the performance of which the promised pardon is granted" (p. 116). But in the common and received acceptation of the word, a "condition" means that *without which* a favour will not be conferred, an event will not take place, &c. In *this* sense---and is it not dangerous, in theological discussions, to use words in any other than their common and received acceptation?—in this sense repentance is the "condition," or rather *one* of the conditions, "upon the performance of which the promised pardon is granted:" it is that *without which* the promised pardon will not be granted: it is that *without which* we shall "all likewise perish." See Luke xiii. 3, and Acts iii. 19.

5thly, The last complaint we shall make against the *mode* in which the doctrines of the Gospel are occasionally stated, is the vulgar language in which they are sometimes expressed, and the familiarity with which, sometimes, the most sublime truths are taught, the most awful mysteries discussed, and God himself addressed.

Of improper familiarity, the most common instances are to be found in such expressions as these: "Dearest Jesus, come and sit down with me at the table which thou hast spread." (Dr. Hawker's Guide to the Communion.) The apostles, who will not be thought cold or "lukewarm" in their love to their Divine Master, never, as far as appears from Scripture, prefixed to his name fondling epithets. They were too sensible of the *infinite* distance between the Master and the disciple, between the Saviour and the redeemed, to venture on such familiarity. We are not aware that Dr. Hawker, however, is obnoxious to the charge of vulgarity: we have met with nothing censurable on that score in such of his works as we have read. We wish the same could have been said of all whom the Barrister has attacked. Of this fault, however, we shall give no specimen; as we feel no inclination to transcribe what is low, or to soil our pages with that which tends only to expose religion to contempt. Should any of our readers feel more curiosity on this subject than we are willing to gratify at the expense of our time and our paper, we refer them either to the *originals* themselves—such as the Pilgrim's Progress, and two pamphlets entitled "Village Dialogues" and "The Sale of Curates;" or to the copious extracts which the Barrister has given from these works. We shall content ourselves with observing, that the apostles, whose example is our best guide, invariably adopted a style, of which the majestic sim-

plicity is very remote from vulgarity; spoke of the Saviour in terms, not of equal familiarity, but of respectful gratitude and awful veneration; and rather enveloped the *mysteries* of religion in sublimity of diction, than degraded them by vain attempts to reduce them to the level of our understanding.

The violent attack of the Barrister upon John Bunyan, and the laboured defence of him into which both Dr. Collyer and Mr. Styles have entered, seem to call for a few remarks from us. We could indeed have wished, with Dr. Collyer, that John Bunyan had not been disturbed in his grave; but if his works have called forth discussion, the blame belongs to those who have re-edited the Pilgrim's Progress in the nineteenth century, without making the requisite alterations. The Barrister's remarks on the *character** and *genius* of Bunyan are most unjust and illiberal: and after the testimonies in his favour which Mr. Styles has produced, from Johnson and Franklin, from Kaimes and Cowper, the Barrister, we trust, will hereafter observe a prudent silence on that head. The Barrister's quotations, however, from the Pilgrim's Progress, have made an impression upon our mind, which even these testimonies cannot efface: there is in them a coarseness, a vulgarity, a familiarity of explanation, which (however it might suit the times in which the work was written) is doubtless calculated, in the present day, to injure religion. Bunyan sometimes attempts to fathom depths which are unfathomable (as where he distinguishes the "two righteousnesses" of Christ), and to be "wise above what is written;" and sometimes—which is our main objection—he illustrates his meaning by alluding to indelicate subjects, and by suggesting ideas which ought carefully to be withheld, especially from the minds of children. On these grounds, whatever "treasures of divinity" the Pilgrim's Progress may contain, we are decidedly of opinion that it requires "*expurgation*," at least, before it can be safely recommended to the nursery, the school-room, or the cottage: and we think that those who re-edited the work ought at least to have expunged nearly the whole of what is quoted by the Barrister.

Before, however, we quit this part of the subject, we think it necessary to state that it is very far from our meaning to lay all these faults to the charge either of *all* or of *most* of those ministers, whether *in* the church or *out* of it, who are, either by their friends or by their adversaries, called evangelical. We apprehend that comparatively few of those who belong to the church are censurable on more than one or two of these grounds: and many—we believe the great body—are not fairly chargeable with any of the faults which we have been censuring. We fear indeed, that, among the preachers in some classes of evangelical dissenters, these faults are considerably more prevalent. At the same time it must be allowed, that real, vital, practical Christianity, has no where more able defenders and assertors than are to be found among the ministers of other classes of the dissenting body.

Another ground of complaint brought forward by the Barrister, against evangelical ministers, is hostility to the church. This charge, we presume, is levelled against such of them as belong to the establishment; since, as far as respects dissenting ministers, the very ground of their dissent is dislike to the church. Now had he, in making this charge against ministers belonging to the establishment, confined it to those who were really open to it, we should in a great measure have concurred in his censure, though certainly not in the spirit and temper which it displays. But what is the course pursued by the Barrister? Because the author

* "The Tinker, we all know," says the Barrister, "wallowed in his vices with humility." And yet he does not scruple to say that he has made no personal attack on evangelical writers.

of "Village Dialogues," "Spiritual Characteristics," &c., &c., perhaps one or two others, have thought fit to libel the ministers of the establishment, he has involved not only Dr. Hawker, but Mr. Cooper, and the whole of the evangelical clergy of the church, in the condemnation which such conduct deserves. The reader will judge of the fairness of such a proceeding.

For the "Village Dialogues," "Spiritual Characteristics," and various other pamphlets of the same description, sold at low prices, and dispersed with zeal and assiduity among the common people, no apology can be offered. The "Spiritual Characteristics," in particular, abound in coarse vulgarity, bordering (to say the least) on profaneness; in illiberal abuse; in virulent hostility to the establishment. The utmost stretch of Christian charity will not allow us to ascribe any good motive to a writer, who could throw out insinuations against bishops in general, by talking of "the Right Rev. Father in God, Bishop Judas Iscariot."

But the most singular part, perhaps of the "Hints," is the attack on the Hibernian Society.

"The new order of evangelists," says the Barrister, "want, thank God, the power and the means—but they do not want the effort, nor the inclination—to *shackle* the human understanding, and suppress the *exertions of* reason, and the right of private judgment, as completely as in the days when *sacerdotal tyranny* was at its height." (Hints, part 2nd, p. 98.) This "new church has publicly sent an *inquisition* to Ireland, to examine and report the state of its religion, preparatory to the introduction of a radical reform." (ib. p. 184.)

Who would not, after such a prelude, expect to hear of Bibles suppressed, and heretics tortured; of *autò de fè's*, massacres, and proscriptions?—And what follows? What are the objects of the society? They wish to *remove the shackles* of popish superstition; to rouse the catholics to the perusal of the Bible, and the *exertion of their reason*; to *overturn* that *sacerdotal tyranny*, under which they have groaned for centuries in ignorance, absurdity, and superstition.

But these *committees of research* are unconstitutional. With all due deference to the opinion of the Barrister, we must venture to dissent. To travel, to inquire, to think for himself, is *primâ facie* the constitutional privilege of every Englishman; and the Barrister must give us something beyond his bare assertion, before we can quietly resign to him the monopoly of this important privilege; before we can concede, that he is entitled to inquire into the state of *methodism* in England, and every one else is to be excluded from investigating the nature of *popery* in Ireland.

But it is insinuated, that the deputies carried with them no "other or better qualification than bigotry and intolerance." (Hints, part 2nd, p. 158.) This imputation, we must say, in the language of the Barrister, "is gratuitous. It is sent forth to the public wholly unsupported by any shadow of proof." (ib. p. 165.)

But "what has this self-constituted junto of busy, meddling, restless priests; what have they to do with the religious state of Ireland, or with the private religious opinions of any one individual in it?" (ib. p. 165.) The very same question might have been asked, with equal propriety, if the Irish had been heathens or Mahometans; or even if human sacrifices had formed part of their worship. But what have the members of the Hibernian Society to do with the religious state of Ireland? Much as men, much as Britons, much as Christians! They have inquired into the state of the Irish people: they aver "that the laity are most dreadfully imposed upon, as it respects the perusal of the Scriptures:" they testify "that the great body of the Irish wander like sheep that have no faithful shepherd to feed them."

"Legendary tales," they say, "pilgrimages, penances, superstitious sufferings,

priestly domination, the notorious habit of reconciling sanctimonious accents and attitudes with abandoned practices, and all that shocks and disgusts in the mummery of the mass-house, cannot fail to fix a mournful sentiment in the heart of every enlightened and pious observer."

And they give the following as the result of their observations.

"On the whole, popery appears to be exhibited and inculcated here with such a decided partiality in favour of its most fantastic and antichristian features; the manœuvres of its priests are so various, so subtle, and, alas! so efficient; and the moral aspect, from these and other causes, is so discouraging, that the Deputation, confining themselves to this view of Ireland, see nothing but formidable barriers erected against every attempt to bless her inhabitants with the light of life; nor must it be concealed, that the numeral preponderance of Roman catholics is itself a prolific seed of disunion, not to say of political disaffection."

We take these statements as quoted by the Barrister (Hints, part 2nd, p. 166, 168.) Are they true or false? The Barrister calls them "extravagant and ill-founded assertions." (ib. 168.) Here, then, the Barrister and the Deputation are at issue; we have assertion against assertion; but it is the assertion of four respectable witnesses, speaking from their own knowledge and observation, against that of an anonymous pamphleteer, who does not pretend to know any thing respecting the point in issue. If indeed the Deputation could be supposed to have reported what is false, there are no terms of reprobation which would be too strong to be affixed to their conduct: but if they have testified only what they know to be true, has not every Englishman a right to expose doctrines so pernicious as they represent those of popery to be, a right at least as indisputable as the Barrister to libel that indefinite class of persons whom he thinks fit to include under the denomination of methodists, Calvinists, &c.? If the doctrines taught to the Irish catholics are in fact a corruption of Christianity; if they involve the guilt of idolatry, and the *mis*-chiefs of superstition; if they encourage "the notorious habit of reconciling sanctimonious accents and attitudes with abandoned practices;" if by these means the eternal welfare of these deluded wretches, who are debarred the use of the Bible, is endangered; is not every Christian interested in the extirpation of such doctrines? Can it be "an atrocious infringement of their right of private judgment," to put the Scriptures into their hands, to warn them of their errors, to reclaim them from their iniquity?

Our readers are probably curious to know for what purpose the Barrister has thought fit to publish his angry philippic against evangelical preaching. He is a friend to Christian morality; and therefore "is not," we presume, "angry with his brother without a cause;" he has not published the faults of others, without having some desirable object in view. Is it from a hope to convince evangelical teachers? No: "He might as well reason with Aldgate pump." (Hints, part 3d, p. 93.) But he wishes perhaps the legislature to interfere, to suppress evangelical preaching; otherwise, why should he address the legislature? This, however, he denies; and it remains for him to explain what *other motive* he could have for publishing the Hints. We cannot, any more than Dr. Collyer, "reconcile the calmness which closes the Hints with the spirit which breathes through them. If indeed it be established, that public morals are injured, and national guilt encouraged and propagated, by men in the shape of public teachers, it is a strange liberality, a liberality utterly inconsistent with true patriotism, *not* to wish them *restrained* from disseminating the poison of their principles, if nothing short of restraint can be effectual." (p. 11.) But on this point we wish not to be misunderstood. We agree with the Barrister that "opinions, however false, can never be refuted by pains and penalties;" and that "perse-

cution never enlightened the understanding or refuted the arguments of any man." We admit, with him, "the right of the individual to retain his religious opinions, whatever they may be, without any *corrective* interference on the part of the state." But when the question is put, "Can he also claim a *right* to instil those opinions into the mind of every other subject of which that state is composed?" we reply, that the question, as far as it relates to interference on the part of government, involves two considerations,—that of right, and that of expediency. The state is entrusted with the guardianship of the public morals; and it is the *duty* of the government to interfere, where it can *effectually* interfere, for the suppression of whatever publications tend to corrupt those morals. We discern no difference, in *this* respect, between books professedly licentious, and those which assume the guise of religion. But in other respects, there is a wide difference; particularly on the score of *expediency*, and with reference to the *possibility* of suppression, and the *probable effect* of coercion. Doctrines, in the first place, of a religious nature, frequently appear to the superficial inquirer *prejudicial*, when they are in fact *conducive* to morality. Of this the doctrines discussed in this controversy afford an instance. They are, when properly understood, the mainsprings of all genuine morality: to the Barrister they appear utterly subversive of virtue. The case must therefore be extremely *clear*, which can justify the interposition of government in matters of this nature. But further, there is no axiom in politics more generally true than this,—that every effort to suppress, by penal laws, doctrines connected or supposed to be connected with religion, only tends to give them currency, and add to the importance and bigotry of those who profess them. The case, therefore, in which it would be *expedient* for government to interpose, should be not only *clear*, but *extreme*. It appears to us a singular mistake in a *Barrister*, to consider the *licences* granted to dissenting preachers as a *sanction* given to them by the state. He cannot but know, that this licence is nothing more or less than an exemption from the penalties to which unlicensed preachers are liable, under the acts for establishing uniformity of public worship: the refusal of such a licence would operate as persecution. Whether dissenting ministers should be exempted from the militia, &c. is another question. Where any sect of dissenters look upon their pastor as a person set apart for the ministry; where the pastor himself does not think it consistent with his office to exercise a secular employment, the state ought to respect an opinion so analogous to that which it adopts as to its own clergy: but where no such scruples exist in the mind of the teacher or his congregation, where he who preaches on the Sunday pursues his trade during the rest of the week, we see no ground for exempting him from the burthens which the state imposes on the rest of its subjects. But the Barrister might, if the object had been of sufficient importance, have addressed to the legislature calm "Hints" on that question, without any admixture of invective against the characters and doctrines of the sectaries concerned.

When a Socinian professes a great alarm for the safety of the establishment, such a profession wears a very suspicious aspect. A Socinian, if sincere, must, of all dissenters, be most hostile to the church of England. He must deem it idolatrous; and the ten Commandments must instruct him that idolatry is a grievous sin. When, therefore, a Socinian sounds the alarm that "the church is in danger," it behoves us to be on our guard. We think, in this instance, we perceive the Barrister's object. If he can *divide*, he *may* perhaps *conquer*. If he can inflame against each other the two

descriptions of clergymen whom he pleases to distinguish as the *evangelical* and the *moral*, a great point will be gained. Let the clergy of the establishment beware: let neither party call in the assistance of a common foe.

For our part, we do not participate in the Barrister's real or affected alarm. We think we see a prospect of better times for the church: we think we see the clergy returning to those doctrines which were the glory of the Reformation, and have hitherto been the bulwark of the church. Let them pursue this plan; let them preach both the doctrines and the precepts of Christianity; let them exhort their flocks to holiness, because they "are bought with a price;" let them be "instant in prayer," exemplary in their lives, constant in the performance of their duty; let them warn their people from the pulpit, and admonish them from house to house; let them thus (remembering that the weapons of their warfare are not carnal) fight "the good fight of faith" with an humble reliance on the blessing of God; and they will overcome all their adversaries. Let them take their stand on the "Rock of Ages," and they shall not be moved.

Sermons on various Subjects. By JOHN BIDLAKE, Chaplain to their Royal Highnesses the Prince of Wales and Duke of Clarence. London: Murray. 1808. 8vo. pp. 329.

WE know Mr. Bidlake only as an author, and, as an author, we have no actual acquaintance with him by means of the present work. By an advertisement, however, subjoined to this volume of sermons, and by casual information of the same kind, we find, that the preacher is likewise a philosophical writer, a historian, a poet, and a dramatist. We should not have been induced to select the present sermons as a subject of critical examination, had they not appeared to us to contain a specimen, in one form, of what is called fashionable pulpit-divinity. In justice, however, to this department of theology, we are ready to admit, that the specimen is but an unfavourable one, if we consider the great though misplaced excellence not seldom to be found in the sermons of fashionable divines. The epithet fashionable (a most grotesque one as applied to religion,) expresses something the same with, but far lower in the scale of moral degradation than, the term popular, in its bad sense. It implies *that* popularity which is confined to the middle and higher classes of society, and is attained, on the one hand, by an accommodation to the taste and sentiments of the worldly or corrupt part of those classes, and on the other, by a suppression or neutralization of such principles as interfere with their taste and sentiments. But this genus of theology contains under it a variety of distinct species. One species of fashionable divinity may be denominated the *metaphysic*; by which we are far from understanding any thing like the metaphysics of Dr. Clarke or Bishop Butler. The metaphysics which we intend are of a far more inviting description: they have far less direction to any practical result, and require far less exercise of attention or ability to comprehend. With these advantages likewise, they flatter the hearer with the notion that something eminently profound or sublime is communicated; and the favoured disciple of a doctrine which distinguishes him, not only from the vulgar, but more especially from what is deemed the methodistical part of the Christian community, thinks himself entitled to share in the honours of his master, and blesses his fortune, that he has found a refuge from the fetters of holiness, and the fears of futurity, in the moral theory of Dr. Adam Smith. It is by no means our intention to insinuate, that even sound and religious metaphysics are the proper subjects of the pulpit. But this style of preaching

can never become, strictly speaking, fashionable. And we must admit, that the pulpit metaphysics which *are* fashionable may be found in every varied degree of flippancy and pernicious tendency. We shall presume upon the application of this last observation to the succeeding cases.—The next species of fashionable preaching to which we shall advert, might perhaps, but very imperfectly, be designated by the epithet *moral*. The preacher, who excels in this department, exhibits some of the attributes of the Divine Being with much justice, and more impressiveness of manner. In stating the general nature, and some of the particulars, of human responsibility, he is often highly energetic. He does not decline, but is even anxious, to introduce and recommend some of the doctrines and duties of Christianity; and, in particular, the character of our Saviour, as presenting a perfect example of holiness and benevolence; and his acts, as being those which became a divine person humbling himself to humanity and suffering for man's salvation. How greatly is it to be regretted, that where so much is right, there should remain any thing, much more many things, that are wrong! And how is the reflection embittered, that the good, instead of counteracting and destroying the bad, has a manifest tendency, and the general effect, to recommend and establish it! It will be perceived, that the whole of the preceding commendation is guarded, and *that* from necessity, with a view to the characters intended. If, however, we had restrained our praise only in consideration of subordinate defects, we should have regarded our caution as of an invidious description. But the defects alluded to are of a rank and influence to threaten, or perhaps rather secure, the ruin of the whole system. In considering the Divine attributes, although the Divine holiness is not overlooked, it is yet never enforced, as going that depth into the heart, and as applying to those fundamental principles of action, which are plainly insisted upon in the word of God. The Divine justice, in a variety of important aspects, is displayed and inculcated; but in that which dooms to death and wrath, not only the notorious and insolent sinner, but him that continueth not in all things that are written in the law, it is totally neglected. In short, the persons here concerned have no just conception of the nature and magnitude of sin; of its malignity, of its power, of the peculiar seat of its residence, of its desert. It is with them, and in their doctrine, a considerable evil; and in the instances of thieves, blasphemers, murderers, drunkards, profligates, an atrocious one. In their invectives, indeed, against such characters, there is something apparently vindictive and inexorable. With that just, sober, profound view of sin, which in a great measure diminishes the relative differences of sins, and brings the holiest of men to almost the same confessions and the same self-accusations, the same despair of forgiveness in themselves, and the same view of the necessity of that mercy which in all its parts and progress is divine, as they would select for the chief of sinners: with such a view of sin, if they have any acquaintance, they most certainly do not discover it in their preaching.

From views such as these must follow an extremely inadequate notion of human responsibility; and that aspect of it which carries with it the most terror, will be represented as applying, not to the whole world, to every individual, but only to the more shameless and atrocious offenders, who abound principally among the lower orders. And with such views, what can be, and what is, the idea entertained and inculcated concerning our Saviour? He may be perfect, both in his character and in his precepts; the value of his death, as an atonement for sin, may be asserted: but it is the absolute *necessity* of that atonement, as

being in the highest degree essential, not only to our happiness, but to our redemption (not preservation) from the extreme of misery, that must be held and proclaimed, in order to represent in any adequate degree the doctrine of the Gospel. On the system here censured, the office of the Holy Spirit, the conversion of the soul, and the maintenance of a holy conversation amidst all the assaults which it will experience, can as little be represented according to truth. And what important doctrines are these! And what must that teaching be, which asserts them by halves only, or does the next thing to overlook them entirely, if it does not (which is sometimes the case) calumniate and impugn them! But in the fashionable divinity here described, it is not defect alone of which we have to complain; we complain, and *that* heavily, that what may sometimes occur of sound doctrine is often (whether from levity, or by way of making amends, if the orthodox sentiment be of an offensive nature and strongly expressed,) flatly or virtually contradicted by some subsequent representation perhaps in the course of the same sermon.

We shall now mention a third species of fashionable pulpit oratory, which ranks far below the one just described; and, by way of giving it a name in some way suitable, we call it the *florid*. Now we are very far from intending to say, that every theological production, either of the pulpit or the press, is to be condemned as defective or pernicious merely because it is florid; although we must confess ourselves to be no admirers of that style, even in its best application. There is little danger, however, that good divinity will ever become what we now mean by the epithet fashionable, in whatever dress it may appear. The florid divine, in our present use of the term, is intended to signify the preacher, whose only or chief object, in the discharge of an office peculiarly apostolic, is to amuse his audience, and procure reputation, or rather admiration, to himself, as effectually as the intractable nature of his materials will permit. The subject matter of his discourses is (it must be) something connected with religion; but the connection, even if it be pretty close, may form the groundwork of discussions, details, and declamations, very remote from the doctrines which are peculiarly Christian, and directly hostile to their spirit. The principal aim of these preachers, is to be sentimental and pathetic; to make their audience admire and weep. No humiliating, mortifying, or alarming truths, as personally applicable to the congregation then present, are ever produced without a palliative or antidote; and never pressed with seriousness and earnestness. The Christian preacher is instructing those who stand in no need of instruction: indeed he hardly dares to assume so great a liberty in form; and when he does, it is usually to call upon their benevolent minds to meditate on the unlimited goodness of the Deity, and on the future happiness to which they are—it is impossible for them not to be—entitled. The atonement of Christ, and the grace of the Holy Spirit, seldom, if ever, form the prominent part of a discourse, but are generally, as if they ought not to be forgotten, introduced somewhere in a parenthetical manner, and most frequently towards the close, where habit reminds the pastor of the expected ceremony. Perhaps no other circumstance secures to these divine Persons in the Godhead, the great agents in the redemption of man, and to their chief operations, the principal part of the little notice they obtain from those ministers of the Gospel of Christ, who at their ordination solemnly professed, that they were moved to undertake the office by the Holy Ghost. It would be a hopeless, because an endless, task to represent what is defective in divines of this description: simply to state their defects would be

little less than to draw up a complete system of practical Christianity. Sometimes, but not so frequently, their offence is of a more positive kind: and, rather from inacquaintance with any scheme of religion than hostility to any, they will demolish, at least by consequent, some position which they themselves have maintained. But if of any persons, it is true of such, that "they understand not what they say, nor whereof they affirm." The most usual effort of their courage and zeal is to direct a few shafts against enthusiasm; and such shafts! shafts flying in every other direction as well as the right one; where they tend to the mark, not reaching it; and where they reach it, not entering even the undefended skin of the intended victim. The weakest or wildest enthusiast might expose himself to such attacks for mere amusement. Perhaps this style of preaching is more extensively popular among the fashionable world, than either of the preceding. The very want of intellectual excellence, supplied, and more than supplied, as it is, by gaudy and essentially vicious ornament, is suited, in a peculiar manner, both to the mediocrity of ability, and the impatience of inquiry into religious subjects, which characterize what is justly denominated "the world." It is in this class of theology that we place the sermons now before us.

Without troubling ourselves, therefore, or our readers, with a description of any other species of fashionable divinity, or of the different shades which are distinguishable in those which have been mentioned, we will only ask, with respect to all or either of them, whether such preaching, in any reasonable degree of approximation, be the preaching of the Gospel of Christ, the declaration of the whole counsel of God; whether it be intended or calculated to convert sinners, to establish saints, and to lead men in general into the way of holiness and salvation; whether the preachers of such Christianity be real stewards of the mysteries of God; whether they be workmen that need not be ashamed, rightly dividing the word of truth; whether they watch for souls as they that must give account, that they may do it with joy and not with grief; whether they are shepherds after God's own heart, who, when the Chief Shepherd shall appear, shall be owned and rewarded by him, as having faithfully fed his flock? Deeply, however, as we are compelled to regret and reprehend the kind of preaching upon which we have been animadverting, we shall be greatly and very injuriously misunderstood, if our observations be interpreted as the language of triumph or hostility. We fear that too much ground has been given for such misinterpretation. But for ourselves, we must absolutely disown any such principles. We can ingenuously, and in some degree experimentally, say, that we are conscious it would not only be highly unbecoming, but that we have no right, either to cherish or express them. There are not a few faithful clergymen who wasted some of the first years of their ministry in the same unprofitable or pernicious manner which has been specified; and they feel a real tenderness for those who are yet subject to the error which they have escaped, particularly if there be any hope of a similar change in them. This tenderness is not ostentatious and officious, and such as expresses a sense of superiority; but is studiously respectful both to the character and feelings of its object, and desirous of producing the greatest good, if possible, unseen. We heartily wish, that the clergy who belong to the particular class of divines whom we have felt it our duty so professedly and largely to censure, would direct their attention, not so much, certainly not exclusively, to the ruder attacks levelled at them, but to the friendly remonstrances, and particularly to the intentions of the class of their own brethren just

mentioned, who yet cannot cease to be their opponents. It is not their desire (and we wish to identify our own with theirs) to initiate them into any party, or to bind them to the phraseology which may distinguish any party. It is their, and our desire, that these clergymen, some of whom maintain a character highly respectable and amiable, would seriously consider, whether their preaching, in the matter most especially, but likewise in the manner, be really that which is required of a minister of Christ; and, if it be not, that, weighing the high importance and responsibility attached to their office, they would follow faithfully the dictates of a conscience instructing itself by a diligent search into the word of God, and strengthening itself by earnest and continued prayer.

We will now make a few extracts from Mr. Bidlake's Sermons, with a view to illustrate our remarks, and particularly to justify the class to which we have assigned these discourses.

It may be proper to premise, that the first four Sermons are on the Four Seasons; others on the Omnipresence of God, his Worship, the Pharisee and Publican, &c.

Our first extract shall be from the first sermon, on Spring.

"Our subject next directs us to the process of vegetation. This is the season when the earth begins to expand her treasures; this is the season of hope, and elation of mind. The bursting of the vegetable world fills the soul with transporting promise. Innumerable buds swell on the trees in a variety of soft and beautiful tints; herbs spring from the womb of their maternal earth; the fields are brightened with a livelier verdure softly stealing over the face of nature; man walks forth delighted amidst the cheerful scene, and from these inviting prospects anticipates the fertility of plants, and the abundance of harvests. Not to be elated with such animating objects is to be utterly incapable of sensibility; and not to feel the emotions of gratitude to the giver of all good, is altogether brutal. Who can tread the garden, blooming in all the gradations and varieties of colour, and filling the air with delicious fragrance, and not feel the heart gladdened? Who can partake of such innocent and religious pleasures, for religious well may they be called, and not break forth into praise of the omnipotent Creator? To examine and to delight in the beauties and the excellence of the works of God, is, indeed, true religion; this is rational worship, far more sedate, and far more exalted, than the unmeaning rhapsody of the fanatic. This is communion with the Deity." pp. 5, 6.

Again:

"What mind is there so dull as not to feel rapture at the melody of the grove? the heaven-taught music, which is so evidently the gift of the all wise Creator, that it is impossible to hear it without experiencing an awakened sense of religion, and which naturally invokes us to the praises of the Father of all mercies." p. 12.

The reader will perceive, that it is not to the style alone of these passages that we object, but to the wretched opiate, to the minds of sentimental sinners, which they administer. Indeed, so anxious is Mr. Bidlake to prevent any uneasy sensation from arising in the minds of his hearers, that he tells them, "For God to withhold bliss, is in the nature of things impossible, and contrary to every idea that reason suggests of benevolence and perfection." p. 85. See also pp. 94, 95. And in the last paragraph of the second sermon, on Summer, the prospect of future felicity seems held out to all, without distinction of character; although there are indications in other parts of the volume of a contrary sentiment.

At pp. 103, 109, the reader may find a specimen of Mr. Bidlake's powers as a polemic.

The eighth sermon, on the Pharisee and the Publican, we are induced more particularly to notice, because it seems to have become the fashion of late to turn this parable against such as are more religious than their neighbours, and to represent them as the persons exhibited under the character of the proud, boastful Pharisee; as those who consider themselves the exclusive favourites of heaven, and, on the foundation of

an external sanctity of demeanour and conduct, treat the rest of the world, and particularly those who resemble the penitent, unassuming publican, as unworthy of their communion. All besides, who are professors of Christianity, seem to be regarded as the latter character: they make no pretensions to superior holiness, and are apt to think better of others than of themselves. This is the view of Mr. Bidlake, and of others in the present day. But it may be observed, that in this parallel or application there is generally very little particularity of detail, which would certainly mend, and might alter, the view of the subject. Again, the want of real sanctity, and an ostentatious display with respect to outward performances, has not been fairly substantiated against the persons in question. Further, the real character of the publican has been very imperfect-represented. A sinner doubtless he was: perhaps not more so than many decent sinners in that, or the present age. But what an emphasis is there in the expression of his penitence and humility! What a deep sense of inward iniquity, of the judgment it deserves, of the misery which must be endured by him who has to answer for it! In what direct, undisguised, and passionate expressions, both of gesture and language, is this sense exhibited! And is this the picture for which the formal, worldly, and sometimes supercilious opponents of those whom they designate as belonging to the methodistical body, would be naturally supposed to have sat; while this body (to whomsoever the name is applied) are the originals of the self-righteous Pharisee, the enemy of internal religion, who places all his dependence upon outward forms, and inculcates them upon others as the whole duty of man? Surely this is too much to be believed. The application, however, here given to this parable, is by no means exclusively modern. In Baxter's Poor Man's Family Book, in the Third Day's Conference, where Sir Elymas Dives is introduced under the character of "a malignant contradicter," a part of his charge against the more serious religionists of that day is---"You say, Stand by, I am holier than thou. And as the Pharisee, I thank the Lord, that I am not as other men, nor as this Publican." Again: "You are the Pharisees, and we are the Publicans: you justify yourselves, and we smite on our breast, and say, God be merciful to me, a sinner! And which of these was justified of God?" Thus will the slightest blush of plausibility induce men, so interested, to allege for their justification a parallel, which, when examined with the smallest attention, and stated with the least justice, supplies the most decisive materials for their condemnation.

To proceed with our extracts, which are selected without any peculiar effort. Let the best construction be put upon the divinity of the following passage, and let the levity with which the highest point of our religion is settled, and settled in what we must call absolute falsehood and delusion, be particularly observed.

"Let us then cultivate all the social virtues. In our transactions with men, let us be generous, compassionate, forgiving, and gentle; then shall we render the passage of life easy and delightful; then after all the storms of our transitory state we shall pass on to that perfect fruition; to that peace which the world cannot give; and which is alone to be found in the society of the blest, and in the presence of our Saviour, and our God." p. 203.

Sermon eleven, is on the One Thing Needful—a most important subject, but shockingly marred in the handling. We look for something more than forced, inflated, general expressions, in order either to the presenting a just view of the subject, or to the impressing its supreme importance on the mind.

The twelfth is a Visitation Sermon; and the most remarkable circumstance in it is an elaborate at-

tack on enthusiasm. It is sufficiently feeble in itself, but it is rendered, if possible, more so, by the author's own voluntary and unsolicited recommendation of enthusiasm.

"There is an enthusiasm which begets fondness; and is the spur of laudable exertion. This we must carry into our professions, or we shall never excell. This is requisite in every science, and in every art, and cannot be dispensed with in the preachers of that religion which is enforced by the most animating motives, and which is connected with such important interests." p. 236.

In sincere charity to Mr. Bidlake, we hope that he will live to regret this, and perhaps some other publications; and that his future instructions, both from the pulpit and the press, will, faithfully and without disguise, represent to sinners their real guilt and danger, together with the only means of deliverance, and effectually urge them to avail themselves of those means, at every sacrifice which the pure and everlasting Gospel requires.

We hope, likewise, that a certain class of hearers and readers, who, if not decidedly religious, are very favourably disposed to religion, and who, under the influence of that character united with much ignorance or levity, indiscriminately admire every thing which appears to be religious, particularly when attended with expressions of affection, may be made sensible, that the first qualification in religion is truth; that it is to no purpose at best, and often to a bad one, to embrace, with whatever sincerity and devotion, a doctrine which is either totally or mainly false; and that, after the truth in the most important particulars is discerned and exclusively adopted, it must extend its influence over the whole life, producing its first effects in the heart, and diffusing itself in salutary streams which may be seen in the outward conduct, and of the benefit of which all connected with them will partake.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

Preparing for the press: A republication of Fuller's Worthies, Purchase's Pilgrims, and Hackluyt's Voyages;—a new Life of Torquato Tasso;—and an English-Hebrew Grammar, by the Rev. S. C. F. Frey.

In the press: A full Account of the Art and Mystery of Stereotype Printing, by Mr. Brightley, of Bungay;—splendid editions of Scott's Lay, and Marmion, with Embellishments by Westall;—Historic Anecdotes and secret Memoirs of the legislative Union between Great Britain and Ireland, by Sir Jonah Barrington, Judge of the Admiralty in Ireland;—a Comparison between Paganism and Christianity, in a Course of Lectures to the King's Scholars at Westminster, by Dr. Ireland;—a Narrative of the Life and Conversion to Christianity of the Rev. S. C. F. Frey, Minister of the Gospel to the Jews, written by Himself.

The Rev. Dr. Claudius Buchanan has presented to the University of Cambridge about eighty volumes of valuable Oriental MSS., which are placed in the public library.

Mr. Bowyer has issued a prospectus for publishing Views in Turkey, Syria, the Grecian Archipelago, Lybia, &c. taken from Sir Robert Ainslie's Collection of Drawings, in the same style, and of the same size, as Mr. Bowyer's Views of Egypt.

The intended monument to John Locke has met, it appears, with competent encouragement.

Messrs. Allen and Pepys have laid before the Royal Society an account of a great number of experiments, made with a view of ascertaining the changes produced in atmospheric air and oxygen gas by respiration; from which they infer: 1. That the quantity of carbonic acid gas emitted is exactly equal, bulk for bulk, to the oxygen consumed; and therefore there is no reason to conjecture, that any water is formed by a union of oxygen and hydrogen in the lungs.

2. Atmospheric air once entering the lungs returns charged with from eight to eight and a half per cent. carbonic acid gas, and when the contacts are repeated almost as frequently as possible only ten per cent. is emitted. 3. It appears, that a middle-sized man, aged thirty eight years, and whose pulse is seventy on an average, gives off 302 cubical inches of carbonic acid gas from his lungs in eleven minutes; and supposing the production uniform for twenty-four hours, the total quantity in that period would be 39,534 cubical inches, weighing 18,683 grains, the carbon in which is 5,363 grains, or rather more than 11 ounces troy: the oxygen consumed in the same time will be equal in volume to the carbonic acid gas. The quantity of carbonic acid gas, emitted in a given time, must depend much on the circumstances under which respiration is performed. 4. When respiration is attended with distressing circumstances, there is reason to conclude that a portion of oxygen is absorbed: and we may suppose that life would be completely extinguished on the total abstraction of oxygen. 5. A larger proportion of carbonic acid gas is formed by the human subject from oxygen, than from atmospheric air. 6. An easy natural inspiration is from sixteen to seventeen cubical inches, though this will differ in different subjects; and it is supposed, that the quantity of carbonic acid gas, given off in a perfectly natural respiration, ought to be reckoned at less than at a time when experiments are making on the human subject for the purpose, because in short inspirations the quantity of air, which has reached no farther than the fauces, trachea, &c. bears a much larger proportion to the whole mass required, than when the inspirations are deep. 7. No hydrogen, nor any other gas, appears to be evolved during the process of respiration. 8. The general average of the deficiency in the total amount of common air inspired, appears to be very small, amounting only to six parts in one thousand. 9. The experiments upon oxygen gas prove, that the quantity of air remaining in the lungs, and its appendages, is very considerable; and that without a reference to this circumstance, all experiments upon small quantities of gas are liable to inaccuracy.

Mr. Curwen has made a number of experiments, which concur in proving that by substituting potatoes for corn in the food of man, and still more in the food of horses, a vast quantity of land may be saved, one acre of land in potatoes producing more sustenance than six or seven acres would do either in wheat for man, or in hay for horses; while, if potatoes were the food of horses, it would be convertible in a season of scarcity to the use of man. Mr. Curwen himself feeds his working horses with success on steam potatoes mixed with cut straw. If Mr. Curwen's view of the subject be correct, and we do not perceive any fallacy in it, Great Britain appears capable of supporting at least three times its present number of inhabitants.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached at the Assizes held at Winchester, March 8th, 1809. By the Rev. C. J. Gough Seare, LL. B.

Sermons preached before the University of Oxford, in the year 1806, at the Bampton Lectures. By John Browne, M. A. late fellow of C. C. C. 8vo. 9s.

Discourses on the Genuineness, Integrity, and Public Version of the New Testament. By Lant Carpenter, LL. D. 1s. 6d.

Errors respecting Unitarianism considered, &c. &c. A Discourse by Lant Carpenter, LL. D. 1s.

The Nature, Origin, and Effect of the Creation by Jesus Christ considered, in a Discourse by the Rev. Russel Scott. 1s.

The History of the Church of Christ. By the Rev. Isaac Milner, D. D. Vol. IV. Part 2. 8vo. 10s.

Sermons, chiefly designed to enforce Christian Morality. By the Rev. Thomas Gisborne, M. A. 8vo. 8s.

An Investigation of the Definition of justifying Faith, and the Doctrine of a direct Witness of the Spirit held by Dr. Coke and other Methodist Preachers: by the Rev. Melville Horne, Minister of Christ Church, Macclesfield. 12mo.

A Sermon on the Prevailing Corruptions of the Age, preached in the Parish Church of Fulham. By the Rev. W. Pochett. 1s.

The Necessity of Religion and Virtue to National Happiness and Prosperity, a Sermon, preached at the Scotch Church, Wood-

wich, on the General Fast, Feb. 8, 1809. By the Rev. Wm. Vessie, A. M.

MISCELLANEOUS.

The Manures most advantageously applicable to the various Sorts of Soils, and the Causes of their Beneficial Effect in each particular Instance. By Richard Kirwan, Esq. Foolscap 8vo. 2s.

A Treatise on the Properties of Arches, and their Abutment Piers. By Samuel Ware, Architect. 1s. 6.

Asiatic Researches, vol. ix. 8vo. 12s. 4to. 1l. 5s.

An Essay on the Various Orders of Logarithmic Transcendants; with an Inquiry into their Application to the Integral Calculus, and the Summation of Series. 4to. 12s.

The New Encyclopædia; by William Enfield, M. A. Vol. 1, containing Astronomy, 4s. 6d.

Pinkerton's New Modern Atlas, containing Maps of France, the West Indies, and Japan, No. I. 1l. 1s.

The Retrospect of Philosophical, Mechanical, Chemical, and Agricultural Discoveries. No. XVIII. 3s. 6d.

Abridgment of the Philosophical Transactions, from their Commencement in 1665 to 1800. By Drs. Hutton, Shaw, and Pearson. 18 vols. 4to. 38l. 6s. 6d. boards; large paper 65l. 14s.

The Bricklayer's Guide to the Mensuration of all Sorts of Brick-work. By J. W. Dearn. 8vo. 7s.

Memoirs of British Quadrupeds. By the Rev. W. Bingley. Vol. 1. 8vo. 18s. large paper 1l. 15s.

An Engraving, by Heath, from a Picture of the late Mr. Russel, of William Wilberforce, Esq. M. P. 1l. 1s.

An Historical Survey of the Ecclesiastical Antiquities of France, with a View to illustrate the Rise and Progress of Gothic Architecture in Europe. By the late Rev. G. D. Wittington. Royal 4to. 1l. 6s.

The British Gallery of Portraits, No. I. Atlas quarto, 1l. 5s. imperial folio, 1l. 16s.

A Set of Plates to illustrate the Scripture History; designed by Mr. Craig, and cut in Wood, by Bewick, Nesbit, Branston, Clennel, and Hole. Ninety-nine Subjects, printed in demy quarto, 16s. royal ditto, 1l. 5s. ditto, on Chinese Paper, 1l. 11s. 6d. ditto, imperial quarto ditto, 1l. 15s.—Eighty-one Subjects, demy octavo, 10s. 6d. royal ditto, 1l. 15s. on India paper, 1l.

The Historic Gallery of Paintings and Portraits; containing correct Copies, in Outline, of the Works of the most celebrated Painters; with Critical Remarks, and a Biographical Memoir. 4 vols. 8vo. 4l. 16s. large paper, 9l.

The Thames; or, Graphic Illustrations of Seats, Villas, Public Buildings, and Picturesque Scenery, on the Banks of that noble River. Engraved by William Cooke, from Original Drawings, by Samuel Owen, Esq. No. I. 4s. 6d.

The Life of Alexander Nowell, Dean of St. Paul's. By Ralph Churton, M. A. 8vo. 1l. 1s.

Letters on Ancient History, exhibiting a Summary View of the History, Geography, Manners and Customs of the Assyrian, Babylonian, Median, Persian, Egyptian, Israelitish, and Grecian Nations. By Miss Wilson. 8vo. 10s. 6d.

A Collection of Scripture Sentences for committing to Memory. Selected by C. E. Richardson. 18mo. 2s. 6d.

The Practical Surveyor, being a Treatise on Surveying, designed for the Use of Schools. By the Rev. J. Furnass. 8vo. 10s. 6d.

The Elements of English Education. Intended for the Improvement of Youth of both Sexes, with Maps and Wood Cuts, &c. By John Brown. 12mo. 5s.

Exercises in Religious Knowledge; for the Instruction of Young Persons. By Mrs. Elizabeth Hamilton. 2s.

Grammaire de la Langue Italienne, par Cajetan Polidori, Natif de Toscane. 8vo. 5s.

Observations on the Historical Work of the late Right Hon. C. J. Fox. By the Right Hon. G. Rose. With a Narrative of the Events which occurred in the Enterprize of the Earl of Argyle in 1685. By Sir Patrick Hume. 1l. 5s.

The Annual Medical Register, comprising a Review of every Publication relating to Medicine and Surgery, which appeared in 1808; with a Sketch of the Discoveries and Improvements in those Sciences, &c. By a Society of Physicians. 8vo. 9s.

Proceedings of a General Court Martial held at the Horse Guards, on the 24th and 27th of March, 1792, for the Trial of Captain Powel, Lieutenant Seton, and Lieutenant Hall, of the 54th Regiment, on several Charges preferred against them by William Cobbett, late Serjeant-major. 2s. 6d.

The Travels of Humanus to the Temple of Happiness, an Allegory. By William Lucas. 12mo. 6s.

A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan, of Mysore. To which are prefixed Memoirs of Hyder Ali Khan, and Tippoo. By Charles Stewart,

Esq. late Major of the Bengal Establishment. 4to. 1l. 4s.

The Gentleman's Veterinary Monitor, and Stable Guide; a concise Treatise on the Diseases and Management of Horses. By Yorick Wilson. Royal 18mo. 3s. 6d.

Letters of Lady Rachel Russell, from the Manuscript of the Library in Woburn Abbey; to which are prefixed an Introduction, vindicating the Character of Lord Russell, and his Trial for High-treason, extracted from the State Trials. 8vo. 10s. 6d. large paper, 13s.

Palestine, a Poem recited in the Theatre, Oxford; to which is added, the Passage of the Red Sea, a Fragment. By Reginald Heber. 4to. 12s. 6d.

The Speech of James Stephen, Esq. in the House of Commons, March 6, 1809, on Mr. Whitbread's Motion, relative to the late Overtures of the American Government. 3s. 6d.

Elements of Reform, or Account of the Motives of the Advocates for Parliamentary Reformation. By William Cobbett. 2s.

RELIGIOUS INTELLIGENCE.

DISTRESSES IN SWEDEN.

The London committee, for relieving the distressed inhabitants of Sweden, have published a farther account of their proceedings. They mentioned, in a former report, that they had engaged an able and experienced physician, Dr. Domeier, to go to Sweden, who took with him a considerable quatity of medicines, some fumigating machines for the hospitals, together with portable soup for the starving inhabitants. The details communicated by Dr. Domeier, exhibit a shocking view of the sufferings of the Swedes in general, and especially of the dreadful state of their hospitals; and shew that the sum of misery is incalculably great, and the cries for relief proportionably loud and urgent.

"My first occupation," says Dr. Domeier, in a letter from Gottenburg, "has been to examine the state of the general military hospital; and it is painful to me to avow, that I have hardly seen a more disorderly one in my life. A gentleman's stable in England is cleaner, and has better air, than the military hospital at Gottenburg. Some of the patients wear hospital gowns, others their regimentals, others common dresses. When a patient dies, another, through want, immediately wears his gown, without its being washed. So you may imagine what a colour it acquires, and what dirt it accumulates. Some patients have dogs with them in the hospital; in other wards, you find soldiers with their children. The diet, in general, is not good. They get nothing but water to drink. No vegetables to eat. Only five ounces of meat, and black, coarse, tough, indigestible bread. The wards are heated with stoves. The windows never opened. The ventilators constantly shut. The rooms overloaded with patients. The beds put so close, that there remains no room to place a chair. Many beds contain only cross separations, so that four patients are placed in the same bedstead. The room is not washed, and, I am afraid, not swept; so that the air, in such wards, is infectious in a high degree."

"I am just returned," he writes again, "from Kangolf, Marstrand, and Kladesholmen, where I saw poverty and misery in their most hideous shapes. I saw, in the same room, dead amongst the living. I saw, in a bed, hardly large enough to receive one person, man, wife, daughter, and son; of whom one was dying, a second raving, a third tortured with cruel pains, &c. I saw six patients in one room, with an equal number of soldiers,—and what do I say?—A room! The entrance into it is about four, and the room itself about five feet high. Two small skylights are in the roof, which immediately cover the habitation.—The beds—if rags, black, hard, and heavy from dirt, deserve this name—are fixed at the sides of the room.—Provisions, if they have any, are placed in the same space, which serves also as a kitchen; and its floor, is covered with dirt like a street. The heads of the persons—or skeletons, I should rather say—are covered with vermin; and the body of these ghosts is in that respect only different from their head, that it is plagued by a different species of vermin. Their hands and joints are covered with itch; and they are so weak that they have not so much power as to shew me their tongue out of their mouth.

"In Marstrand, the only physician died some months ago of the reigning disease, the typhus fever. There is a small hospital, only

lately established, to which you are led by the scent, and in which both sexes are received in the same dirty room. When Mr. Arvidson arrived, after the death of his predecessor, at Marstrand, he found, amongst other disorders, sixty corpses unburied in the different parts of the military hospital, and the sick, not only in, but also under the same beds. I have also made my report to General Armfeldt, about the unhealthy quarters of the soldiers, even in the King's barracks at Carlstein, where one hundred and fifty men are in a room with one window, and where they dry linen in the same room, &c. In the military hospital at Marstrand, are only a few surgical instruments, and those few seem to be calculated only for butchers, but not for surgeons. If every thing in the hospitals were the reverse of what it is, they would be useful. In their present state, people may die in them, but can with difficulty recover their health."

The Rev. Isaac Lagus, rector of the Finland National Church, in Stockholm, thus writes. "For Dr. Domeier, the English physician, necessary steps have been taken by our government. He will be welcome whereever he goes, and he is longed for every where. God grant that the corn for seed, which your committee so kindly have sent, may also come safe. Proper arrangements are taking for the gratuitous distribution of it among the poorest of the peasantry; and may the fields that British charity thus sows, be protected by Him, who governs the seasons: so that the grateful reaper may, in the day of harvest, sing forth His praise with a glad heart, and when he clasps the ripe burthen in his lifted arms, bless those, who pressed him, though a stranger, to their friendly bosoms! The two hundred pounds which we sent to Gefle, are gathering fresh blessings on the donors. To-day we remit somewhat more than that sum to Umea, where misery is at its height."

The Reports of the committee may be had of Ambrose Martin, Esq. 24, Charlotte Street, Bloomsbury Square; Joseph Reyner, Esq. 50, Mark Lane; the Rev. Mr. Brunmark, 25, Wellclose Square; or of Mr. Joseph Butterworth, 43, Fleet Street.

REFUGE FOR THE DESTITUTE.

The object of this society is, as we have already informed our readers, to provide a place of refuge for persons discharged from prisons or the hulks, unfortunate and deserted females, and others, who, from loss of character, or extreme indigence, cannot procure an honest maintenance though willing to work. For this purpose premises are engaged at Cuper's Bridge, Lambeth, competent to the separate accommodation of the sexes, and capable of any further extension. Here every attention is paid to their morals, and suitable admonition and religious instruction are afforded them. The males and females are lodged and employed in apartments which are entirely distinct: the males, in splitting fire-wood and working in the garden; it being intended that other useful trades and manufactures shall be adopted as the numbers increase: the females, in knitting, spinning, making clothes and household linen, washing, &c. &c. As an incentive to good conduct, a certain portion of their earnings is set apart, and allowed them if they depart with credit to themselves; and premiums are distributed to such as behave in a manner peculiarly exemplary. If their conduct prove unexceptionable, reconciliation to their friends is attempted; or proper situations are sought for them; further rewards being bestowed on those who are found to persevere in good conduct. The institution is under the direction of a committee, who meet every Wednesday at the Refuge; and is constantly inspected by visitors and sub-committees. The committee have engaged a chaplain, who attends every Sunday to read prayers and preach, besides attending, during the week, for the purpose of religious instruction.

The committee occasionally afford temporary relief to persons, until they can obtain parochial or other assistance; and they trust, that, as the funds of the institution increase, they may be enabled to put an end to the plea of necessity, urged by the idle and profligate characters that infest our streets. During the short period the institution has been opened, down to the end of last year, 235 persons have applied for admission or relief. Of these, 100 have been admitted, 59 relieved out of the house, and 76 not considered as proper objects; 54 of those admitted are now in the house. Of those who have left the house, some have been restored to their friends; and others placed in situations wherein they are enabled to gain their livelihood.

An establishment of this kind has long been wanted, where the penitent criminal, the deserted female, the helpless labourer, and the famished stranger, may find employment, support, and instruction. For these, a refuge is at length actually opened; and when it is considered that it receives those to whom no other refuge from vice and misery is open, and supplies them, not only

with sustenance, but with moral and religious instruction, we trust that there will be a general disposition in the friends of humanity and religion, to give it their support.

One guinea paid annually constitutes a governor, and ten guineas paid at once, or within one year, a governor for life.

LONDON MISSIONARY SOCIETY.

We give our readers an abstract of an account, lately published by this Society, of the state of their missions.

In OTAHEITE are twelve missionaries, two of them have wives. These persons have continued to instruct the natives in that and some neighbouring islands, notwithstanding many discouraging circumstances which they have had to encounter. "Their labours among the adults," it is said, "have not been so useful as they wished; yet their endeavours to instruct the children and youth are more promising."

In SOUTHERN AFRICA, Dr. Vanderkemp and other missionaries have laboured with success. The settlement called *Bethelsdorp*, at which the doctor has resided, has lately flourished. It contains about 600 persons, whose civilization and religious improvement are said to be advancing. The neighbouring Caffres discover a growing desire for religious instruction. It is the purpose of Dr. Vanderkemp to leave Bethelsdorp to the other missionaries, and to attempt a mission more in the interior of Africa, or in the island of Madagascar.—The missionaries at *Orange River* are busied in teaching the people to build houses, and cultivate the soil; as well as in instructing them in the Gospel of Christ. Seventeen persons had been baptized. The natives had suffered from the small-pox; but the introduction of vaccination promised to eradicate that disease. The mission to the *Namaquas* is said to go on well. Mr. Kicherer has charge of the Dutch church at *Graaf Reinet*, where he has an opportunity of preaching to a great number, not only of the colonists, but of the natives.—When the news of the abolition of the slave trade reached the Cape, the joy was great; and a public day of thanksgiving was observed.

In ASIA, several missions have been begun. At *Vizagapatam*, Messrs. Cran and Desgranges are employed in instructing the heathen. They have begun to translate the Evangelists into the Telinga language. They have also printed catechisms, &c. in that tongue, in which work they are aided by a converted Bramin. They preach every Sunday to the Europeans in the fort; and superintend some large schools of native children, which they have established. In the *Tinevelly* district, Mr. Ringletaube is engaged in visiting the small congegrations of Christians scattered over the country, and occasionally in instructing others. He has acquired great skill in the Tamul language. Mr. Vos, formerly a minister of Ceylon, is appointed to the Dutch church at *Negapatam*, where he enjoys an opportunity of being useful among the native inhabitants. Two missionaries are on their way to the country of the *Birmans*, and one to *Seringapatam*; and two are employed in the island of *Ceylon*. Another missionary, Mr. Morison, reached *China*, which was the place of his destination, in September 1807.

Although Mr. Frey, who formerly laboured among his countrymen the JEWS, under the patronage of this society, has withdrawn himself from their connection, they have determined to continue their endeavours for the benefit of that once-favoured race. Ministers are engaged to preach to them; and essays written by Mr. Ewing, of Glasgow, and other tracts, have been published for circulation among them.

In AMERICA, Mr. Pidgeon labours as a missionary among the inhabitants of *New Carliste*, in *New Brunswick*.

In the WEST INDIES, two missions have been begun: one at *Tobago*, where Mr. Elliott, the missionary, is permitted, on many of the estates, to preach to the Negroes, not a few of whom, it is added, have shewn a great readiness to receive instruction:—and another at *Demarara*, of which we gave an account in our last number.

MISSIONS OF THE UNITED BRETHREN.

From the periodical accounts of these missions, lately published, it appears that they were in general progressively advancing.

The total number of Christian Esquimaux at the three settlements formed by the brethren on the coast of LABRADOR, was, towards the close of the last year, about 230. A variety of interesting particulars respecting them we are obliged at present to omit, for want of room.

The settlement near the CAPE OF GOOD HOPE, at *Baviaanskloof*, or, as it is now called, Gnadenthal, flourishes greatly. The congregation consists of 547 persons; besides whom there are about 300 Hottentots residing at the settlement, and under religious instruction. One of the missionaries thus writes—"What we lost in Governor Jansen, God has given us again in Lord Caledon: when we called upon him, he assured us of his

friendship and good-will to our mission." His Excellency proposed to the missionaries to form a second settlement, at a place which he offered to grant them, urging the benefit which would attend the extension of their labours among the Hottentots. The missionaries agreed to send two of their number to reside at the place pointed out by Lord Caledon, until they should learn the pleasure of their brethren in Europe, by whose determination their measures must be finally guided. On the 18th of February, 1808, his Excellency visited Gnadenthal, in company with Lord Blaney and a general officer, and inspected the whole economy of the settlement. The Hottentot children welcomed him by singing some verses, which seemed to afford him pleasure: he expressed surprise at their sweet and musical voices. A party of the men then approached, and one of them stepped forward and addressed his Excellency in a short speech, expressive of joy at his safe arrival and his condescension in visiting the settlement; and of the fervent prayers of the Hottentot congregation, that God would bless him, and enable them to be faithful and obedient. Lord Caledon thanked them, and assured them of his favour and protection. In the evening, he and his suite went to church; and next morning he took leave, with many expressions of kindness and good-will.

We must defer, till another opportunity, any farther extracts from these accounts.

MISSION TO TARTARY.

Letters from Karass have been received, dated in January last. Mr. Brunton, the superintendant of the mission, was recovering from a severe illness; but he had lost his wife, who, in November last, died of an abscess in her lungs, full of the faith and hope of the Gospel. Since last July, a considerable number of the following tracts had been circulated. 1. Advice of a Friend to a Mohammedan, in 52 pages 8vo. 2. The Principles of the New Testament, in 14 pages 8vo. 3. Letter in Defence of St. Paul's Apostleship, in 7 pages 8vo. 4. A Catechism, in 56 pages 8vo. 5. St. Matthew's Gospel, in 50 pages folio. These tracts had excited much attention and inquiry among the people, and some hostility among the Mohammedan doctors. They had prohibited the people from reading them; but this had only led to their more eager perusal. The Gospel of St. Matthew seemed to be much prized, and well understood.

HIBERNIAN SOCIETY.

This society have directed their attention to the establishment of Schools on the plan pursued by Dr. Bell and Mr. Lancaster. They have also employed some preachers in that country, to instruct the people both publicly and from house to house. And they have done much in the way of supplying the Irish poor with the Scriptures. They have transmitted to Ireland, in all, about 2000 Bibles and 3300 New Testaments.

PERSECUTION IN JAMAICA.

We stated, in our last, that the King had disallowed the act of the Jamaica legislature, which had evidently been framed for the purpose of extinguishing every effort to extend the blessings of Christianity to the poor slaves in that island. It may not be unacceptable to our readers to see the official report and order made on this occasion.

"At the Council-chamber, Whitehall, the 23d of May, 1809.

"By the Right Honourable the Lords of the Committee of Council appointed for the consideration of all matters relating to Trade and Foreign Plantations.

"To the King's most Excellent Majesty in Council.

"May it please your Majesty,

"Your Majesty having been pleased, by your Order in Council of the 26th ult., to approve of a Report of this Committee, submitting that an act passed by the legislature of the island of Jamaica in the year 1807, entitled 'An Act for the Protection, Subsisting, Clothing, and for the better Order and Government of Slaves, and for other Purposes,' should be disallowed, as containing a clause contrary to the principles of toleration prevailing in this kingdom, and as being the more objectionable, as an act to the same effect had been disallowed by your Majesty at a former period, and no provision had been made by the legislature of the island for clergymen of the established church. The lords of the committee, adverting to the circumstance of this act being a second attempt by the legislature of the island of Jamaica to pass a law of this nature, and foreseeing the inconvenience that may arise from a recurrence of this practice, are humbly of opinion that an additional instruction should be given to the several governors of your Majesty's islands in the West Indies, restraining them from giving their assent to any law or laws concerning religion being passed, until the same shall have been first transmitted to your Majesty, through one of your Majesty's principal secretaries of state, for your Majesty's royal consideration; unless a clause or clauses be inserted

in such law or laws, suspending and deferring the execution thereof until your Majesty's pleasure shall be known thereon.

"And the lords of the committee having prepared a draught of such additional instruction, humbly take leave herewith to lay the same before your Majesty, for your royal approbation."

Instruction issued in pursuance of the above Report.

"Additional Instruction to the Governors of his Majesty's Islands in the West Indies.

"It is our will and pleasure, and we do hereby require and command, that you do not on any pretence whatever give your assent to any law or laws to be passed concerning religion, until you shall have first transmitted unto us, through one of our principal secretaries of state, the draught of such bill or bills, and shall have received our royal pleasure thereupon; unless you take care, in the passing such bill or bills, that a clause or clauses be inserted therein, suspending and deferring the execution thereof, until our will and pleasure shall be known thereupon."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

After having had to record, year after year, the uninterrupted progress of Bonaparte's arms, it is some consolation to be able to announce that he has sustained, on the borders of Hungary, an important check, if not a signal defeat. The French armies were permitted to cross the Danube without molestation, in their route from Vienna to Hungary. But they had no sooner made good their landing on the left bank, than they were attacked by the Austrian force under Prince Charles, who employed means at the same time, which proved completely effectual, for destroying the bridges that had been erected to connect the right bank of the river with the island of Lobau, which stands in the middle of the stream. The battle lasted from three in the afternoon till night put an end to it, both armies retaining, during the night, nearly the same position they had held before it commenced. While the combat was suspended, Bonaparte contrived to bring to his aid, by means of boats, almost all the troops that he had at Vienna, so that the whole French force which entered Austria, one division excepted, was now concentrated for a grand effort. At four in the morning (of the 22d of May) the battle recommenced. It appears to have been fought with astonishing fury; and Bonaparte himself admits, that the valour of his soldiery, and the consummate skill of his generals, were never more conspicuous than on this occasion. What, then, must have been the efforts of the Austrian army, and the military talents of their commander, which rendered these unavailing? The French were forced to quit the left bank of the Rhine, and to retreat to the island of Lobau, in the middle of the river, across the only bridge which remained entire. The loss sustained by the contending armies is not exactly known; but it must have been prodigious. When we consider the motives by which both sides must have been impelled to every possible exertion of heroism, it will be obvious, that two armies, of 70 or 80 thousand men each, could not have been closely engaged for eighteen hours (reckoning both days), without suffering greatly. One village was taken and retaken twelve times, after as many desperate conflicts. And Bonaparte admits, that, when at last reduced to the necessity of condensing his whole force, with the view to make good his retreat across the bridge, the Austrians continued for some hours to play upon his army thus condensed with 200 pieces of cannon.

This unexpected reverse affords a hope that it may please the Almighty Arbiter of the fates of nations to place at length some bounds to Bonaparte's domination. At the same time, the experience we have had of the extent of his resources, and the fertility of his genius, necessarily mixes with that hope much anxious doubt and apprehension.

We are but slightly informed respecting the events which have succeeded the above battle. The bridges which joined the island of Lobau to the right bank of the Danube, were repaired by the French, but were a second time destroyed. It is said that they

have once more been re-established. Bonaparte has called to his aid the army of Italy, while the Austrian army that was opposed to it is about to join prince Charles. Both sides are evidently strengthening themselves for a fresh encounter, which will probably decide the fate of the war.

The Tyrolese are once more in a state of insurrection. A report has been spread, but probably without foundation, that Prussia has again taken the field against France. Colonel Schill, who had collected a considerable body of partizans in the north of Germany, and had obtained some successes, was attacked in Stralsund by a body of Dutch troops. The battle was fought in the streets of that city; and Schill is said to have been killed, and his troops defeated. If, however, the French should sustain a second disaster similar to that which has already befallen them, we doubt not that Germany will furnish many successors to the gallant Schill, and that Bonaparte will find his foes to multiply as he retreats.

Russia has made a formal declaration of war against Austria; but none of her forces have as yet appeared on the theatre of action. She seems at present to be occupied by her projects on the side of Sweden. The regent of that kingdom complains, that, although he has proposed, both to Russia and Denmark, the most equitable terms of accommodation, they have rejected his overtures. Hostilities therefore have recommenced, and fears are entertained even for the safety of Stockholm. The object of Russia is probably to possess herself of the whole of the Swedish dominions, and without this she will probably not be satisfied. A formal abdication of the Swedish throne has been published, signed by Gustavus.

In Spain and Portugal, as far as we can judge, the war proceeds very languidly. The French made a sudden irruption into the Asturias, and had very nearly got possession both of General Romana and the bishop of Oviedo. The state of defensive preparation in that province may be estimated from the circumstance, that, although the invading body consisted only of 5000 men, they passed through the province without meeting any resistance. The present is obviously the time, if the Spaniards and Portugueze are really in earnest, for a powerful, vigorous, and concurrent effort, in conjunction with the British, to attempt the expulsion of the French from their peninsula. Bonaparte has such full employment on the Danube for all the troops he can draw together, that he will probably be unable to reinforce his armies in Spain, at least till the Austrian war is decided, if unhappily it should be so decided, in his favour. But we fear that the supineness and indifference of the population both of Spain and Portugal, and the imbecility and improvidence of their governments, of which we have had already such fatal experience, will again render abortive this flattering expectation. The hope of a successful result appears to us to depend on making a compulsory levy of such an extent as would at once overwhelm the French force remaining to the south of the Pyrennees. And to that measure of necessary vigour we apprehend that the governments are too weak and vacillating to resort.

UNITED STATES.

The amicable arrangement that had taken place between Mr. Erskine and the American Government, appears to have diffused a very general joy throughout America. We fear, that, when the disapproval of that arrangement by his Majesty shall reach America, the disappointment, and consequent exasperation, will be proportionably great. Mr. Erskine certainly seems to have acted most unwarrantably. The instructions which were given him by Mr. Canning have been made public. The conditions on which alone his Majesty will consent to withdraw his orders in council of November 1807, are distinctly stated to be:—1st. That America shall withdraw the interdiction of its harbours to ships of war, and all non-intercourse and non-importation acts, so far as respects Great Britain, leaving them in force with respect to France and the powers subject to her; 2d. That America renounces, during the present war, the pretension of carrying on, in time of war, any trade with the enemy's colonies from which she was excluded during peace; 3d. That Great Britain shall be at liberty to capture all such American vessels as may be found attempting to trade with France, or any of the countries subject to France. Mr. Canning adds, that the two first of these conditions were proposed by the American Government itself, and that, with respect to the third, Mr. Pinckney had given it as his opinion that there would be no indisposition to comply with it on the part of his government.

An account has arrived of the meeting of congress. Mr. Madison, in his Address, congratulates them on the friendly relations which have been re-established with Great Britain; and expresses a hope that the French Government will be disposed to measures equally conciliatory.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

THE concluding days of the session of parliament, which is now closed, have been characterised by circumstances arising in some measure out of that important subject, of the charges against the Duke of York, on which we have already so largely commented. We shall here advert to these more recent topics. We touched on one of them (namely, the bill to prevent the sale of seats in parliament) in our last number. That bill, after much amendment (*amendment*, we only mean, in the parliamentary sense of the term), has now passed. The ministry themselves appear to have become extremely desirous that it should pass. It was, indeed, impossible not to see that something was wanting, in order to quiet the public mind, after the singular occurrence which took place on the 12th of May. On that memorable day—a day which has been termed by one of our vehement reformers a new era in the constitution—a member of the house, having antecedently brought a charge which was discountenanced on the ground of its being too indefinite, renewed the same charge in explicit terms; pointed it at two members present, who were high in his Majesty's councils; offered to prove at the bar the points on which he dwelt, pleading former precedent for the regularity of his present proceedings; and professed a willingness, at the same time, to vary his course in any manner which might be suggested by persons better acquainted with parliamentary usages than himself. The charge was, that of the sale of a seat in parliament by two leading members of the government. One of these leading members had before been accused of having offered to exchange an Indian writership for a seat in the House of Commons; but he had on that occasion been exempted by the House from censure, on the declared ground of his not having proceeded to effect his acknowledged purpose. The purpose in this second instance had, as every one seemed to know, been executed. The Secretary of the Treasury was affirmed to have received the money for the seat; and the individual chosen was said to have resigned his seat (though this fact has been controverted) in consequence of his not agreeing with the ministry in the affair of the Duke of York.

A large majority in parliament voted against entertaining the accusation, now so pointedly and directly brought; and it is manifest that, under these circumstances, the sale of seats in parliament, which was neither avowed nor denied by the ministry, was become a subject on which popular orators without doors would be able to declaim with unspeakable advantage; since the House of Commons had proclaimed their unwillingness to meet the question. This was no light matter. It was not one of those questions of temporary policy, which are forgotten as soon as the ever-changing aspect of political affairs has varied. It was not a subject of mere party contest. It was a topic which would often return, and which would furnish a most popular argument for parliamentary reform; which also touched (as we took the liberty of observing in our last number) the great principles of morality. It affected the character, not of this ministry alone, but of all ministries; and not only of all ministries, but of the constitution; for certainly the constitution knows of no selling of seats. It assumes that all elections shall be free; and accounts this freedom to lie at the very foundation of our liberties.

The doctrine laid down by the Speaker of the House of Commons on this subject, during a debate in a Committee of the whole House on Mr. Curwen's bill, was so clear, and so exactly corresponds with our own views, that we shall make in this place a large quotation from his speech.

"The question now before us," he observed, "is no less than this, whether *seats in this House shall be henceforth publicly saleable?* A proposition, at the sound of which our ancestors would have started with indignation; but a practice which, in these days, and within these walls, in utter oblivion of every former maxim and feeling of parliament, has been avowed and justified.

"We are now, however, come to a pass from which we have no retreat. Upon this question we must decide, aye or no. To do nothing, is to do every thing. If we forbear to reprobate this traffic, we give it legality and sanction. And unless we now proceed to brand and stigmatize it by a prohibitory law, I am firmly persuaded that even before the short remnant of this session is concluded, we shall see that seats in this House are advertised for sale by public auction: and we shall have brought a greater scandal upon parliament and the nation, than this country has ever known since parliaments have had an existence."

"That the influence of property in main-

taining civil order is of the highest importance, no man living can doubt: it is the firmest cement to all the relations of social life, it gives stability to the state, and prosperity to the empire. That the possessors of property may, and must, and ought to have a predominating influence in the election of members to serve in this House, I think is equally clear. But, that, abandoning all their legitimate rights of influence, and laying aside all the virtuous and generous motives of friendship, affection, and the fair preference of talents and integrity to fill places of such high public trust, they should go to a shameless and open market; that they should sell the attachment of their friends, neighbours, and dependents, for dry and sordid gain; and sell it to utter strangers, of whose qualities they can have no other estimate than the weight of their purses; this does indeed appear to me to be a great political evil, and a great public grievance. It degrades and debases the habits of the higher ranks of life, who confess their own sense of the nature of these transactions, by the concealment with which they seek to cover them; it taints also and contaminates the general character of parliament: and it furnishes the most formidable weapons to those who are professing, and I am willing to believe sincerely professing, to *reform*, but as I fear, are, in truth and in fact, by the tendency of their endeavours, labouring to subvert the entire system of our parliamentary representation.

"That these practices are a high parliamentary offence, every page of our history, statutes, and journals, appears to me to bear evidence. It is essential to the very idea of elections, that they should be free. Such is the ancient language of the statute of Westminster, in the reign of Edward I.; such also is the modern language of the Bill of Rights; and by a statute in the second of William and Mary, it is not enacted only, but declared, that for the Lord Warden of the Cinque Ports to nominate or recommend any member to serve in any port or place within his jurisdiction, was a violation of the freedom of parliaments, and contrary to the ancient laws and constitution of the realm."

"But, sir, beyond this:—Practices of this description are not only offences by the law of parliament, they have been long since adjudged to be criminal by the common law of the realm. The bribery of voters was adjudged by the Court of King's Bench, in the early part of the present reign, to have been a common law offence, even though no precedents could be adduced to shew it, and to have been punishable as such long before its increased prevalence made parliament deem it necessary to restrain it by special statutes. And in like manner any previous agreement or compact to controul the votes of electors (even although the electors are not themselves bribed) has been adjudged to be illegal upon general grounds of policy and jurisprudence."

"What, therefore, it remains for us to do is plain. And as our ancestors, when they found the censures of parliament, and the decisions of the common law, were insufficient to restrain the growing practice of bribery to voters, proceeded to superadd the cumulative penalties of the statute law; so also it is for us, who have before us such flagrant proofs that the traffic in seats has broken through the existing checks, to put it down by a new prohibitory law.

"And now, Sir, we are brought to the last consideration, Whether we can by any safe and practicable remedy suppress the mischief? And of this I have no doubt, if with sincerity and diligence we apply ourselves to the task."

Having cited cases to establish his different positions, and made some remarks on the particular provisions of the bill, he proceeded to state it as his opinion that the different parties concerned in such a traffic should be deemed guilty of a misdemeanour.

"Upon the whole, Sir," he added, "that for which I am most anxious is the establishment of the principle; being firmly persuaded that honourable minds, which may have hitherto deviated from what I think was the strait path of their duty, or may have been made to vacillate by the practices which they saw prevailing around them with impunity, will shrink from them with abhorrence, when they find them condemned by a specific law: and other men, if actuated by motives less honourable, will be restrained by fears not less efficacious."

The bill in question was opposed by many leading persons in the opposition, and chiefly on the ground of its not having sufficiently provided against the exchange of seats in parliament for offices under the government, the prohibition of such exchange being restricted to cases in which an "express" contract for such exchange should have taken place. It was therefore considered as tending to increase the influence of the Crown, since the Treasury alone would now possess the means of granting a recompence for the transfer of influence in the rotten boroughs. The bill passed in the House of Lords by a great majority.

Another discussion of no small importance, to which the affair of the Duke of York may be considered as having contributed, related to parliamentary reform. Many of the meetings held to thank Mr. Wardle have urged this point, as well as a reform in the expenditure of public money. Sir Francis Burdett has lately explained himself on one of these points, and Mr. Wardle on the other. Both these gentlemen had been charged with spreading loose, and not very intelligible, doctrines on these two subjects in popular assemblies; and they both, nearly at the moment of the expiration of the session, have published their respective manifestoes. The measure submitted by Sir Francis was far from moderate; but there was a remarkable moderation in his manner of propounding it; and his motion merely went, for the present, to the object of engaging the House to take *into consideration* the state of the representation early in the ensuing session. The magnitude of the change which this new reformer has suggested, is likely, as we conceive, to operate more powerfully against parliamentary reform, than any argument of the adversaries of the measure. Sir Francis advises us to make a new division of the country, to supersede, if we understand him right, the present system; to spread the representation equally over the surface of the kingdom, granting to every individual who pays any direct taxes to the poor, the church, and the state, the right of voting, and taking the votes in every parish. All those disgraceful practices which attend our present elections, would, as he assures us, be put a stop to if his plan should be adopted. "No bribery, perjury, drunkenness, nor riot—no opportunity for mock patriotism would remain—no leading attornies galloping about the country, lying, cheating, and stirring up the worst passions among the worst people—no ill blood engendered—no demagogueing—no charges of any kind—no expence, legal or illegal—no Grenville act." "Three descriptions of persons only would have to complain, —the borough-mongers, the lawyers, and the king's printer." In short, he seems to think that all electors would instantly become pure, all representatives honest, and all governments wise and good. The golden age, to judge from his manner of describing the scene, would return. A sort of political Millennium would commence. Party spirit would be no more; competition for place and power would die away. "The wolf would lie down with the lamb." "Ephraim would no longer envy Judah, nor Judah vex Ephraim." We find ourselves utterly unable to realize to ourselves, even in imagination, this splendid dream. Man, as we conceive, will still be man. Laws will still be necessary to restrain him. The very definition of the right of voting, which Sir Francis proposes, will, as Mr. Perceval observed, be still open to doubt in many cases; and indeed it is observable, that, in one particular, this reformer has a little indicated his own jealousy of the new scheme of representation; for he proposes to couple with it a law for shortening the duration of parliaments; thus plainly implying, that even *his* representatives will not be to be trusted for the whole of the hitherto accustomed period.

But the subject is too large to have justice done to it by these cursory remarks; and before we conclude, we must also advert to the economical reform of Mr. Wardle.

This gentleman had remarked, in a great popular meeting, that if the parliament were such as it ought to be, he was persuaded that the whole property tax (amounting to 10 or 11 millions annually) might be saved. He was called upon in the House of Commons to make good his words. He therefore, on the day before the prorogation, enumerated a variety of articles in which he assumed that a great saving might be made. The disbanding of the foreign corps in British pay (a body of above twenty thousand men), was one of the points on which he most eagerly dwelt. This force he represented as unconstitutional; and he quoted ancient authorities in favour of his assertion. The extraordinary times in which we live have created, as we think, an occasion for many measures of defence (and the fortifications, also censured by Mr. Wardle, are among the number) which would have been reasonably objectionable in the days of our ancestors. It should, moreover, be recollected, that the troops in question were, many of them, subjects of his majesty, as elector of Hanover; that they had fought in our cause, and, if not taken into the British service, would have been left to the mercy of the enemy; perhaps would have been compelled to enlist in the armies of Bonaparte, and led forth under his banners to the contest against our own troops at Corunna or Vimiera. Can there then be a doubt, either of the humanity of the expediency of this measure? In the navy, Mr. Wardle stated that one third of our expenditure might be saved; and he founded this estimate on an expression of a gentleman once at the Board of Admiralty, who, in an eager argument in favour of Earl St. Vin-

cent, the first lord, under whom he was placed, had hazarded this hasty expression. A reduction of our establishments constituted one leading part of the economy which was recommended. But a great variety of points were briefly touched. On most of these the Secretary of the Treasury immediately offered his own practical remarks; and the general subject will again be brought before parliament in the ensuing session.

We will briefly advert to one or two other points of some moment.

In consequence of a message from his Majesty to both Houses, an addition of 100,000*l.* has been made to Queen Anne's Bounty, for raising the value of small livings; and a similar addition will probably be made for several successive years. We regard this as a most important measure.

An addition of 1,000*l.* per annum has been made to the salaries of the puisne judges. This also we consider as a highly proper, and even necessary, application of the public money. The complete independence of the judges is indispensable to the security of the subject.

A bill brought forward by Lord Erskine, for preventing cruelty to animals, we are sorry to say, has been lost in the House of Commons.

His Majesty's Speech, which it remains for us to notice, will be read with interest; and especially that part of it which intimates an intention, now we understand about to be carried into effect, of sending a considerable British force to the Continent. The Speech is prudently silent on the topics which have so much occupied the Parliament, and agitated the country. Indeed, delicacy, as well as prudence, may have suggested silence, on the painful subject of charges against the son of the Sovereign.

NAVAL INTELLIGENCE.

One of the French men-of-war which escaped from the Saintes, near Guadaloupe, was taken, as we mentioned in our last number, by a ship of Admiral Cochrane's squadron. The others have arrived in France. The Saintes are now in our possession.

An Order of Council has been issued, interdicting American vessels from trading to the island of Walcheren, or to the coast south of that island; and confining the trade to Heligoland to British ships.

DEATHS.

Rev. Thomas Bargus, rector of Reedwith Barkway, Herts, and vicar of Treyford, Sussex. He was in the commission of the peace for the county of Hertford; and, while officiating in that capacity, was seized with convulsive spasms, and died in a few hours.

At Burton, Northamptonshire, aged 76, the Rev. Samuel Barwick, upwards of fifty years rector of that parish.

At Louth, aged 66, Mrs. Uvedale, relict of the late Rev. Robert Uvedale, D. D. rector of Langton, near Spilsby, co. Lincoln. She was the daughter of B. Langton, Esq.

At Much Marcle, near Ledbury, aged 46, the Rev. James Roberts, D. D. one of the chaplains to his Royal Highness the Prince of Wales, rector of Abbey Dore, and vicar of Much Marcle, both in Herefordshire.

At Dedham, Essex, the Rev. T. L. Grimwood, rector of Brandeston, Norfolk.

ANSWERS TO CORRESPONDENTS.

Candidus; H.; R. L.; Oxon, are under consideration.

We do not mean to insert the paper of A Friend of Fairness, &c., both because we think him entirely, we had almost said, absurdly, wrong, and because we do not wish to avert his threat of publishing against us in another form.

We shall be glad to restore the paper mentioned by Mr. Ingram, as soon as we find it. It has hitherto eluded our search.